

ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

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Original Poetry.

[For the Harbinger.]

The Last Days.

The world had sunk in slumber most profound,
E'en they who bore the precious name of Christ,
Seemed to forget that their long absent Lord
Would e'er return. Some taught, and some believed,
He came at death—or by his Spirit came,
Which ne'er has left the world, since his blest promise
Was fulfilled. "I send the comforter."

Others, that all the world would know the Lord,
And this sin-cursed earth, groaning 'neath the weight
Of wickedness, become another Eden;
Not remodelled by the Hand which formed it first,
But, although waxing all as doth a garment,
Renew its age; and holiness prevail
As sin now triumphs.

Men were thus deceived
With idle fables of their own invention;—
When suddenly a cry is heard, "Behold
The Bridegroom cometh! Go ye out to meet him!"
God had moved the hearts of his dear servants
To search his Word, in reference to the end.
They found that prophecy had been fulfilled,
The signs given, which the Savior said
Betokened his appearing.

The sun had veiled his fiery face in darkness—
The moon withheld her light—the stars from heaven
Had fallen, even as the untimely figs,
When shaken of a mighty wind.
Pestilence and famine, with distress of nations,
All proclaim him near, whose right it is to reign.
"Not in his coming by the Spirit's influence,
But to dash the nations as a potter's vessel.

These facts so well attested,
But few at first to gainsay it were found:
Many the truth with joy seemed to receive;
But loving more than Him, this present world,
Whose name they bore, they turned away, and joined
The scoffer; and, as time yet lingered long,
Inquired, "Where is the promise of his coming?"
Not counting God's long suffering salvation.
And—more—they beat the while their fellow servants,
And did eat and drink among the drunken.
Oh! fearful doom awaiting such!

But few were found in these last days of peril
To endure the fiery trials to which their faith
Exposed them. But they, who, not ashamed of Jesus,
Or his words, sustained by grace divine,
Will to the end endure. O yes! the Lord
Faith on earth will find. There will be some,
Who, quickened by his Spirit, from among
The living rise, to meet him in the air.

Thou precious saint! though weary, wayworn here,
Lift up thine head, rejoice, redemption's nigh.
Heir of glory, to an unfading crown!
Gird up thy loins anew—hope to the end!
Soon the warfare will be o'er—the victory won!
Eternal life and blessedness secured!
Fight then the fight of faith—with patience run:
For soon thou'll join in bliss the blood-washed throng,
And casting at thy Redeemer's feet thy crown,
To him ascribe salvation, glory, power!

E. S. B.

Ithaca, N. Y., Feb. 17, 1848.

Original.

For the Harbinger.

The Purpose of God—No. III.

THE INHERITANCE—INCORRUPTION.

1st. What is the inheritance or kingdom of the saints? Surely not heaven. For man never possessed it nor lost it; consequently, has no claim to it nor promise of it. Hence, it is useless to hope for it; for thus saith the Lord, "The

heaven, even the heavens, are the Lord's: but the earth hath he given to the children of men." Ps. cxv. 16. Then all those teachings are false, that promise heaven to the saints for a possession, or even their going there at death. For says Jesus, John iii. 13, "No man hath ascended up to heaven, but he that came down from heaven."—Also John xiii. 33, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews (vii. 21), whither I go ye cannot come; so now I say to you." But, says the objector, did not Enoch and Elisha go to heaven? Yes; but they are exceptions to this general rule, as they also are to the one in Rom. v. 12, "Death hath passed upon all men, for that all hath sinned." And says Peter, Acts ii. 34, "David is not ascended into the heavens"; and I know of no one more likely to enjoy that privilege than the man "after God's own heart."—Away, then, with these fables—to the law and the testimony. Heaven is not our promised inheritance nor dwelling place; but the earth.

Says Jesus, Matt. xxv. 34, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, "When (ver. 31) the Son of man shall come in his glory with all his angels, and separate the righteous from the wicked," then shall he give to the saints THE KINGDOM prepared expressly for them from the foundation of the world.—What kingdom is it? I answer, the earth.—Proof, Gen. i. 26-28: the only one found in the Bible which was prepared from the foundation of the world. Again, those "blessed of God" are to inherit this kingdom prepared, &c. Now turn to Ps. xxxvii. 22. There the Spirit of Christ tells us what that kingdom is: "Such as be blessed of God (the same class before named) shall inherit THE EARTH." Not heaven nor Jupiter; no, but the earth. Again, Micah iv. 8, "O tower of the flock (i. e., Jesus, heir and king), the stronghold of the daughter of Zion, unto thee shall it come, even the FIRST DOMINION; the kingdom shall come to the daughter of Jerusalem," (i. e., the saints). What is the first dominion named in the Bible? Dominion over the earth and all things in it. See Gen. i. 26. With these plain teachings, how astonishing that any should err. See also Ps. xxxvii. 9-11, 18, 29, 34: "For evil doers shall be cut off: those that wait upon the Lord shall inherit THE EARTH. . . For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be: but the meek shall inherit THE EARTH." 18th, "The Lord knoweth the days of the upright: and their inheritance shall be forever." 29th, "The righteous shall inherit THE LAND, and dwell therein forever." 34th, "Wait on the Lord, and keep his way, and he shall exalt thee to inherit THE LAND: when the wicked are cut off thou shalt see it." Prov. ii.

21, 22, "For the upright shall dwell in THE LAND, and the perfect shall remain in it: but the wicked shall be cut off from THE EARTH, and the transgressors shall be rooted out of it." Prov. x. 30, "The righteous shall never be removed: but the wicked shall not inhabit THE EARTH."—Prov. xi. 31, "The righteous shall be recompensed in THE EARTH." Dan. vii. 27, "The kingdom and dominion, and the greatness of the kingdom under (mark—not above, but under) the whole heavens (of course all the earth), shall be given to the people of the saints of the Most High, whose kingdom is everlasting." Matt. v. 5, "Blessed are the meek for they shall inherit the earth." Rev. v. 9, 10, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests; and we shall reign on THE EARTH."

Here is the testimony of all the saints in their redemption song. With all this testimony, who can doubt that this earth, renewed and brought back to its original state of peace, purity, beauty and glory, is to constitute the saints' everlasting kingdom, being the one originally possessed, which was, through transgression of the first Adam, lost; but by the second Adam, the Lord from heaven, will soon be redeemed and given to the saints for whom it was prepared from the beginning. Matt. xxv. 34; Isa. xlv. 17, 18.

2d. Adam, by eating of the forbidden tree, lost incorruptibility; and went back to dust, from whence he came. One of the most striking characteristics of man in the present state, is a universal tendency to decay. In the earliest stages of our existence, yea, from the womb, this is manifest; but more abundantly in succeeding stages of life. Having passed the meridian, decay arrests us in a thousand forms, and with irresistible power. Our limbs gradually stiffen; the powers and faculties of body and mind lose their vigor, strength, and activity; our health declines; pains multiply; feebleness and languor lay hold of the system; and death finally drags us into the tomb, where we are changed to corruption and dust. But it was not so in the beginning.—Man was made pure, having no seeds of corruption or decay in himself, and although unaffected by external or foreign powers and substances he might have lived perhaps forever, yet was susceptible of being destroyed by them, for incorruptibility is no security against external powers.—To illustrate: A piece of pure gold, excluded from the air and all foreign substances, would remain bright and indestructable forever, because it is pure in itself, and therefore incorruptible.—Yet by the application of acids, it will speedily corrode and decay. So Adam, when created, was free from all seeds of corruption and decay,

yet was susceptible of being corrupted by foreign substances. This is evident from the fact that in the day "thou eatest thereof dying thou shalt die" [margin]; i. e., such will be the effect of the introduction of the impurities of that fruit into your system that decay will immediately commence, and end in death. That this is correct, is evident from God's interpretation of the penalty in Gen. iii. 19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." Such was the effect upon his system from eating the forbidden fruit, that in little more than 900 years he died. (Gen. v. 5). But though sown in corruption, yet in the restitution it shall be raised in incorruption. (1 Cor. xv. 42). E. R. P.

Seneca Falls, N. Y.

(To be Continued.)

For the Harbinger.

A Short Sermon.

DEAR BRO. MARSH:—Knowing that some brethren have been, and are still looking to the events which have transpired in Ireland, and some other nations of Europe, as the fulfillment of Rev. xviii. 8; and believing that there is no ground for such *conjecture* (for I view it as mere conjecture), I send you a few thoughts for the consideration of God's waiting children, hoping that they may be blest in the consideration of them, and thereby fortified against disappointment—their patience amplified, and their faith strengthened to wait the coming of the great Hierarch, and the only one in the universe. Erroneous conjectures can do us no good—they always lead to disappointment, and leave us worse than they found us.

I. Who saith in her heart, "I sit a queen"?

II. What is the nature of her plagues?

III. Who will be the author of her plagues?

I. Who saith in her heart, etc.?

1. Not the Pope of Rome. The terms 'her,' and 'she,' are never applied to a single ruler, especially if that ruler is a man. It would be a perfect misnomer. Besides, a Pope might be destroyed, and yet the subject of prophecy still stand as high in her own estimation as ever. Indeed, popes have both died and been murdered, but their places have always been supplied. Cardinals are always at hand to fill the vacancy.

Again; a single ruler is never the subject of prophecy, except in special cases, or when the power which is the subject of prophecy is brought forward through its head.

2. Not the city of Rome. What if the city of Rome were destroyed, would that fulfill the prophecy? I trow not. "She shall be utterly burned with fire." Burn Rome, and what then? Burn Washington, and what then? Burn Moscow, and what then? The British tried it a few years ago; and so did Napoleon; but did they thereby destroy the government of the United States, or Russia? Let facts answer. Rome might be burnt, as many times as there have popes died, and yet the subject of prophecy remain.

3. It is the anti-christian apostacy—the mother of abominations, and all her ungodly progeny—otherwise, Great Babylon. This power is the

subject of prophecy, in one unbroken chain, from the commencement of the 17th chapter and onward through the 18th. It is the Roman Hierarchy, or Priest Kingdom. In the 17th chapter John is taken away in vision to see that power—her judgment first by the "kings of the earth," and finally her utter extermination in a manner hereinafter considered. This is the power that figures on the great anti-christian chessboard. Destroy the Pope, or the city, and the power still remains. The one is only the *head*, the other the *seat*, of the power. The expression, "The woman is that great city that reigneth over the kings of the earth," affords not a shadow of objection to the point I am considering.—The city itself, considered as a municipality, or in whatever light you please, never reigned over the "kings of the earth," since the days of pagacy. It has only been the *seat* of power; and in this light only, could it be meant in the prophecy. But the Roman Hierarchy—"the woman," "drunken with the blood of saints," has "reigned over the kings of the earth."

Again; it is said, "In her was found the blood of saints and martyrs, and of all that were slain upon the earth." This is not true of the city of Rome: but it is true of the Roman Church, and all her progeny (for all are her progeny who have her spirit).

Yes, but you say, "Other nations, and *Pagan* Rome, persecuted and put to death God's saints, how then can the blood of all the saints shed on the earth be found in her?" How can it be found in any other one power, or one city? If one objection is good, the other is. But I answer—On the principle that she is the *indorser* of all the persecutions of God's saints. It was in this light Christ told the Jews that the blood of prophets and others should "be required of this generation." "Ye allow the deeds of your fathers."

No nation nor city under heaven answers the description of the prophetic pen. The Roman Priest-kingdom, *alone*, fills the picture.

II. What is the nature of her plagues?

1. It is said to be "death, mourning and famine." But it cannot be the death of individuals. If it were, famine must come first; and famine must be the cause of death. But the prophecy puts death first. The famine in Ireland, and elsewhere, cannot fulfill this prophecy. *That* has been only on individuals; and I care not if the whole Catholic population of Ireland were cut off, it would not fulfill the prophecy—the Hierarchy stands good notwithstanding.

2. What then is the nature of the *death* spoken of in our text. The primary meaning of *thanatos* is extinction of life. When applied to a government, as in this case, it must be the utter annihilation of that government or power. This is just what God declares he will do to Babylon the Great, the mother of Abominations. Hear him: "And a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, saying, Thus with *violence* shall that great city, Babylon, be thrown down, and shall be found **NO MORE AT ALL.**" Here is the death predicted—her utter, entire, and eternal overthrow! What follows? "Mourning and famine." But who mourn?—God tells us. "There are three classes of mourners.

1. "The kings of the earth, who have committed fornication with her."

2. "The merchants of the earth, who have waxed rich through the abundance of her delicacies."

3. "The ship-masters, and all the company in ships," otherwise the sailors. These all "weep and mourn" for her.

Why so? O, there is a 'famine.' The kings of the earth "have lived deliciously with her"—been made respectable by their union with the old Jezebel. As abominable as as she has been, she has, nevertheless, by her sorcerous influences, succeeded in captivating the kingdoms of the world, and subjecting them to her magic power. "They have lived deliciously with her"; but their wanton mistress has been cut off. The bosom of destruction has swept her away, and no place is found for her. She has gone down into silence, and they lament for her.

"The merchants of the earth, who have waxed rich," etc. She not only allowed, but took the lead in every extravagance. With what graphic power the prophet has delineated the gaudy tinsels of earth, in which she dealt. Her instigate pride, and love of pomp and show, has incited her to ransack earth; yet her vast, unbounded desires, could never be cloyed. To minister to her vitiated taste, has required an innumerable multitude of artisans and traffickers. They have grown rich by means of her merchandise. "Her merchants are princes." Society, wherever she rules, through all the ramifications of business, is affected by her call for the rich and gaudy trapings of her worship. But now, she is destroyed! the source of their gain is gone. Like Alexander of old "by these they had their wealth"; but there is no Paul now on whom they vent their spleen—weeping and mourning is, therefore, their only alternative.

"The ship-masters and sailors." The shippers, who have transported her "purple and fine linnen," her jewels and "vessels of gold and silver," are out of employment—they have nothing more to do—there is a famine to them, also; hence, they weep and mourn for her. None of these classes seem to consider that judgment is coming on them, also; but their minds are wholly absorbed in the calamities that have befallen their *alma mater*. They seem, also, like Judes, when Jesus was anointed, wonderfully anxious about the waste of property. But it is all of no avail. The fiat of Jehovah has gone forth! Babylon has sunk to rise no more forever! She shall be found **NO MORE AT ALL!**

III. Who will be the author of her plagues?

Shall some paramour kingdom hate her, cast her off, and destroy her? The former they have already done; and yet she lives and waxes wanton. Shall men rise up in her own midst, turn against her, and effect her overthrow and utter destruction? Prophecy tells us no such thing. But it does tell us who shall be the author of her final and eternal overthrow. That being is Jesus Christ, the "King of kings, and Lord of lords."

There is an order and succession of events predicted, from the commencement of the 17th chapter to the 10th verse of the 19th. Some I will name.

1. Her calamities, by means of her paramour kingdoms.
2. The calling out of her God's people.
3. Her renewed prosperity, until she again feels herself a queen—a married lady, who is never again to be a widow.
4. Then comes her destruction.
5. Mourning, by those who have shared in her luxuries and pleasures; and—
6. The rejoicing of the faithful wife—the spotless espoused of Jesus Christ.

Daniel's fourth beast is seen, in its last stage, with eight horns, one of which is designated as "the little horn." Daniel beholds "till the beast is destroyed, and his body given to the *burning flame*. From whence did that flame proceed? Ans. "A *fiery stream* issued and came forth from before him." "His throne was the *fiery flame*." No language could more forcibly depict the doom of that power. When the "body of the beast is destroyed," methinks there will be no horn left standing.

Again; it is declared in 2 Thess. ii. 8, "Whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." It seems perfectly befitting that Christ himself should do the work. That Hierarchy is antichrist—has usurped the prerogatives of Christ—has thrust itself into the temple of Christ, and usurped the prerogative of Christ, to give laws to Christ's people, and govern them; and undertaken to inflict that punishment, on those who have dared to incur its displeasure, which it is the alone prerogative of Christ to do: viz., to send them to hell. Well might the pen of inspiration call it "the mystery of iniquity." But its days are numbered; and soon Jesus will come again, the Mighty Judge of living and dead; and then shall the pest of earth and ally of hell come to an end. Then shall resound paens of victory, from the blood-ransomed host of God's elect, over her that corrupted the nations, and shed the blood of saints, for the name of Jesus. Then shall the blood of those under the altar be avenged. I sympathise with them, and rejoice in prospect of the day now near.

Yours, waiting to join in the shout,

G. NERDHAM.

Albany, March 7, 1848.

(For the Harbinger)

Living Soul.

ITS MEANING—NO. III.

Those who have read No. II., and believed the inspired record of the creation of the animal kingdom, must see that the popular view of "the soul" finds no support in that record. The terms "soul," and "living soul," are first employed four times in relation to the "several inferior grades of animal existences, in earth, air and sea—then in the fifth instance it is employed in precisely the same form to denote MAN.

The English version distinguishes man from all other creatures by the use of this phrase—"living soul." Many have thought that man's distinction and superiority consists in his having such a "soul." But such a thought could never have been suggested by the Mosaic record. An uniform translation would have ascribed a "liv-

ing soul" to the whole animal kingdom four times before it does to man once; therefore, if this term proves that man has an "immortal soul," it proves the same of all the animal kingdom!—Vermin resulting from corruption and the curse, I leave, of course.

That which proves altogether *too much*, proves nothing to the point; hence this idea will be abandoned by all candid inquirers after truth, as soon as they are informed.

Let us proceed with the divine record, relative to the import of this phrase, ages after creation was completed. "And God spake unto Noah and unto his sons with him, Behold I establish my covenant with you and with your seed after you, and with every [nephesh ha hayya] *living soul* that is with you. This is the token of the covenant which I make between me and you and every *living soul* [nephesh hayya] with you. I will remember my covenant, which is between me and you and every *living soul* [nephesh hayya] of all flesh. The bow shall be in the cloud and I will look upon it, that I remember the everlasting covenant, between God and every *living soul* [nephesh hayya] of all flesh that is on the earth." Gen. ix. 8-16.

The word *nephesh* is used also in Gen. ix. 4, 5; Lev. xvii. 11. "The *soul* of the flesh is in the blood. I have given it to you upon the altar to make an atonement for your *souls*: for it is the blood that maketh an atonement for your *soul*." "Surely your blood of your *souls* will I require; at the hand of every beast will I require it, and at the hand of man, and at the hand of every man's brother will I require the *soul of man*." This term occurs in the Hebrew scriptures hundreds of times. When the connection shows that it is used in precisely the same original sense, it is translated, in our Bible, both *soul* and *life*: "Behold now thy servant hath found grace in thy sight, and thou hast magnified thy mercy (said Lot), which thou hast shewed unto me in saving *my life* [naphshi] . . . this city is near to flee unto, let me escape thither and *my soul* [naphshi] shall live." Gen. xix. 19, 20.—Reuben delivered Joseph—he said, "Let us not kill *his soul* [naphsho]—let us not take his life, or kill him. If men strive, &c., thou shalt give *soul for soul* [nephesh ta hath nephesh]. Ex. xxi. 23. "Go return unto Egypt, for all the men are dead which sought *thy soul*." Ex. iv. 19.—"The Lord said to Satan, Behold he is in thy hand, but *save his soul*!" Job. ii. 6. Job said, "What is mine end, that I should prolong *my soul*?"

The meaning of the word here is in utter and eternal contrariety to its popular and philosophical use! Those who do really believe in Jehovah's record of man an beast, life and death, must reject its opposite as absolutely false. Whoever heard of a philosopher holding the popular theological notion! Whoever heard of a Pope, or any one of "The Great Apostacy," speak of prolonging their "*soul*!" Their "*soul*"—their "*spirit*," is, in their imagination, from its very nature, beyond the grasp of death—incapable of decay, or decline, or death, by the tooth of time! But Job, the upright Job; to whom there was "none like, in all the earth"—Job believed in Jehovah's view of man—his personal *life, death,*

and *resurrection*. Ye who believe that the life, soul, or spirit, sprouts and springs at death, from the dying body, to bloom with undecaying freshness in "the Paradise of God," listen to Job and blush with shame! There is hope of a tree, if it be cut down that it will sprout again; but *MAN*, the living soul, "lieth down" in death, and "rieth not," till the resurrection. Job. xiv. and xix.

The radical verb signifies "to breathe"; the noun signifies "breath"—animating breath.—Not that merely which belongs to living man; for God affirms it of the whole animal kingdom—of "all flesh." The word [nephesh] *soul*, as used in the Holy Scriptures, is the designation of a living creature, or creature. It signifies primarily, animal life, the basis of instinct, appetite, consciousness, voluntary power, &c. It comprehends the whole animal sensibilities and capabilities associated with the animated organization. Thus the soul [nephesh]—the creature is said to live, be hungry, thirsty, empty, full to loathing, polluted with unclean food, &c. We read of a "full soul," "fat soul," "lean soul," &c. The "nephesh" is said to be in jeopardy, put to death, to die, and to be dead! "Whosoever hath slain any soul"—any person. Num. xxxi. 19-28.—"Levy a tribute unto the Lord . . . one *soul* of five hundred, of persons, and of the beeves, and of the asses and of the sheep." God expostulates with Israel: "Will ye pollute me . . . to slay the *souls* that should not die, and to save the *souls* alive that should not live!" Ezek. xiii. 19.

Pray tell! Do you make man a beast—a mere brute! I reply from the unerring "word of God": Man was made with a superior organization—"in the image of God." He has capacities as far transcending those of the horse, for instance, as the noble horse's exceed a snail's.—He has sovereignty over all the animal kingdom—"all the earth." For him the Savior especially came. To him is re-opened "the path of life," with the promise of "glory, honor, and *immortality*," in Paradise restored. True, "the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God"; but man's superiority is recognized through the whole scene of Jesus' wondrous mediation. Man was the honored "head" of this creation. Is not this enough? Shall he claim to be "as God"! Shall he assume "*immortality*," the sole prerogative of Jehovah—or the crowning consummation of the efforts of Almighty mercy, during six thousand years! Oh, if ever angels tremble—if God is ever "*wroth*," it is at such pride—such presumption!

J. B. COOK.

Selected.

"The Search for Sin,

AND ITS IMPARTIAL TRIAL IN THE ISLE OF MAN."

(CONTINUED.)

All this being done, the constable goes on to the place where he knows that Sin has taken up his lodging: this place is a common inn, a harlot's house, called Mistress Heart, a receptacle for all sorts of thieves, villains, and dishonest per-

sons. This harlot's house has no less than five doors of entrance for her guests. The first is the door of hearing; the first that ever was open to let in sin, as we learn in the serpent's beginning to tempt Eve. At this door enter in lying, slandering, filthy communication, flattery, swearing, error, blasphemy, and many other sins, caused and committed by the tongue. The second is the door of seeing; at this enter in the lust of the eye, fornication, adultery, covetousness, and many others, through want of chastity and contentment. The third is the door of tasting; at this enter in riot, gluttony, drunkenness, revelling, quarrelling, fighting, and many other baneful effects of seeking to satisfy intemperate and ungodly appetites. The fourth is the door of smelling; at this enter in foolish niceties, perfumings, and other allurements to dalliance, effeminateness, and such like. And the fifth is the door of feeling; at which enter wantonness, lasciviousness, and other fruits of the flesh. These be the doors by which Sin generally enters into the heart; but original Sin is bred and born therein; and Satan's immediate suggestions are sometimes suddenly cast into the heart.

Mrs. Heart always leaves orders with her maids, that whenever Sin, or any of his relations, come to her house, they are to be introduced into her dining room; and then she is to be acquainted therewith. These maids of hers (the passions) are very vile and impudent harlots. Besides these, she has in her house one called Oldman, her husband; also a man-servant named Will, a fellow of all work, and who is ever ready to obey her commands. Mrs. Heart very soon makes provisions to entertain her guests, as she always keeps food and wine ready at hand for them. Her table is therefore quickly spread; it is called Instability, for inconstant are the thoughts of such a wicked woman. The table cloth that covers it is called Vanity; for upon instability, with such vicious guests, what can there be but vanity? The bread set on the table is, the fitness of every sin's proper object, without which, actual sin can no more live than a man without bread. The salt which seasons Sin's appetite is, opportunity, for time, place, and person. The dishes of meat are three; 1st, lust of the flesh; this is served up on the plate of pleasure; and of this dish adultery, fornication, and other sins of a like nature, feed heartily. The second dish is, lust of the eye; this is served up on the plate of profit, and thereon feed covetousness, usury, oppression, bribery, and such like. Of one of these two dishes do all sins taste, except the sin of swearing; in which is gross profaneness of heart, but neither pleasure nor profit, as in other sins. The third dish is, pride of life; and this is served up in the charger of worldly estimation. This is a very unwholesome meat; it puffs up the mind with vain glory, and a love of empty titles; it is also very costly feeding. On this dish feed arrogance, pride of spirit, love of pre-eminence, and such like, for which they are made to pay dearly. The drink which they take with their meat is, the pleasurableness of sin.

Mrs. Heart's maids, and her man Will, wait on the guests at table, until after full feeding, the dishes are taken away; and, where pleasure, profit, and worldly honor have been the dishes,

vanity the table-cloth, what can the taking away be but vexation of spirit? (Eccl. ii. 11). For it is with these as with guests at an inn, all is merriment and pleasure while eating and drinking; but when the reckoning is demanded, then they take their purses out with deep silence, and their jollity vanishes in an instant.

(To be Continued.)

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, MARCH 18, 1848.

Our Terms.

We hope our patrons who have not yet complied with the terms of our paper, will do so soon. One object in reducing its price to Seventy-five Cents was, to bring about the ADVANCE PAY system. We desire not to be defeated in this measure. Will those who are in arrears aid us in carrying it out, by remitting what is our due?

Take heed to Yourselves.

This warning was uttered by the Savior with special reference to the perils of the times just before his second coming: as well as with reference to its general application at all times. Among the many things against which we should take heed, are the cares of this life. We are not to neglect or abandon any lawful worldly occupation, but, to 'take heed lest at any time our hearts be overcharged . . . with the cares of this life.' The Bible nowhere forbids honest industry up to the last moment of time; but rather enjoins it upon the Christian. It condemns certain 'busy-bodies, working not at all.' Recommends all to work that they may 'provide things honest,' and declares that those who 'will not work, neither shall they eat.'

These principles are admitted to be applicable to all people—except those who are looking for the Advent of Christ. Some of this faith, and their opponents generally, have assumed, and still seem to think, that any kind of lawful work, which necessarily, and in the nature of the case, contemplates the future, is incompatible with a belief in the near coming of the Savior. Hence, making contracts for the future, planting and sowing, and building houses, have been condemned by many, and abandoned by some. But time, to say nothing about the Bible, has shown the extreme folly of these notions.

With one, and but one, exception, and that of but a few days, we have ever looked upon these mistaken notions as extremely erroneous, and pernicious in their practical tendency. We see no reason why contracts, which contemplate the future, should not be made, buildings erected, and work done, now, as at any other time, provided our *lawful occupations and necessary wants* demand it. If God had told us anywhere in his word, that the lawful business of the world should all, or any specified part of it, be stopped, just before the advent of Christ, then it would be disobedience to carry it on, and consequently, sinful. But, as he has given no such prohibition, but to the reverse, it is duty to go on with the business of this life, until He, in whom we live, shall see fit to stop it, by the voice of the Archangel and the trump of God.

'But, are we not told, that at the coming of Christ the people will be planting, and sowing, and building, as in the days of Noah and of Lot?—and does not this show that such things are sinful?'

True, we are thus told; but, if it be sinful to do such things, because they were done in the days of

Noah and Lot, then it must be equally sinful to eat and drink, and for the same reason; for they did eat and drink then, and they will also, at his coming.—There are two very important reasons why these things are named as being done at the advent of Christ:

1. To show us that *all* the business of the world will go on undisturbed, to the very moment of that event; consequently, the world will not be looking for it: it will come upon them as unexpectedly as the flood upon the antediluvians, or the storm of fire upon the Sodomites. Even the faithful children of God, who will be ready and expecting it as very near, will be found either innocently and quietly resting in their beds, or engaged at their lawful work in the field, and at the mill, in the shops and manufactories, and wherever duty may call them to labor. Surely, then, it will not be sinful to be engaged in any lawful business, at the Savior's coming.

2. Another reason why these things are named as occurring near the time of the advent, we think is, to mark the character of the age, that it may be known that the Lord is near. It will then be a worldly age, when the great mass will be swallowed up in the business affairs of the world: their hearts will be 'overcharged with the cares of this life.'—This is the sin against which the Christian is warned. He is not warned against any lawful occupation, but is exhorted to be 'diligent in business.'—He is admonished to take heed and not become worldly-minded, and think more of his business than he does of his God: not be so overcharged with it as to cause him to neglect the duties of the closet, the family altar, the prayer meeting, the worship of the Sabbath, works of benevolence, the study of his Bible, and other duties of the devoted Christian.—Great is our danger of being ensnared here; and in view of it, in the words of the Savior, we say:—Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Luke xxi. 34-36.

A Short Sermon.

"That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in him." Eph. i. 10.

The things in heaven, named in this text, we understand to be the angels who will come with Christ at his second advent. The holy angels are to come with him, and we are told that angels and authorities, &c., are made subject to Christ. The things on earth, we understand to be the saints, who are to be gathered by the angels into the kingdom, and all become subject to the reign of Christ. Hence all things in heaven and on the earth will be gathered together in, or more correctly we think, *under* Christ. This is according to Macknight's rendering.

We infer from this text, that the saints will be scattered until the coming of Christ; for it says that they are to be gathered, in the dispensation of the fulness of times, when we understand Christ will come. Other scriptures justify this conclusion. 'And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.' Dan. xii. 7. One of 'these things' is the standing up of Michael, or the coming of Christ, at the resurrection, as the first of the chapter clearly shows; hence the people of God, or the power of the holy people, will be scattered until Christ comes to gather them into his kingdom. And he shall send forth his angels with a great sound of a trumpet; and they shall gather his elect from the four winds,

from one end of heaven to the other. Matt. xxiv. 31. This is sufficient to show that the elect or holy people will be scattered until the coming of the Lord of glory to gather them.

We also infer from this text, that the people of God, 'the things on earth ;' and angels, 'the things in heaven ;' have been separated, and will in the restitution again be united ; hence it is said, He will gather together in one all things in, or under, Christ, both which are in heaven and which are on earth.—The Old Testament fully shows, that angels and men not unfrequently held personal and familiar intercourse together. But it is not so now. Sin has not only separated us from the face of our God, but has excluded us from the society of his immediate attendants, the holy angels. In the days of Abraham and Lot, the presence of angels was no terror to man, but as late as the birth of Christ, their presence made the beholders 'sore afraid.' Oh, how much man has lost on account of sin. But,

We further learn from this text, that these scattered members of the family of God, will ultimately be gathered together ; for it says : That he might gather together in one all things under Christ, *both which are in heaven and which are on earth*. This very precious promise is confirmed by many other like divine assurances. 'Gather my saints together unto me.' Psa. 50:5. 'And he shall send his angels . . . and they shall gather his elect from the four winds, from one end of heaven to the other.'—Matt. xxiv. 31. 'And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Luke xiii. 19. Truly these are exceeding great and precious promises. And it fills the soul with heavenly rapture to contemplate their glorious fulfilment. Then the long scattered and down-trodden children of God will not only be gathered, in sweet peace and union together, but they will be united with the pure angels of God, to enjoy their holy society, and to learn heavenly wisdom from their inspired lips. O, transporting thought ! And our joy will be increased beyond the power of utterance, when we realize that all this heavenly, holy and happy throng of saints and angels, will be gathered under Christ, whom they will see, love and adore, and who will forever be with them, and lead them to fountains of living waters, and be their King. God, too, will be there, and they shall see his face, and he will wipe all tears from their eyes, and forever be their God. Alleluia ! let all within us praise the Lord.

Though this text does not tell us *where* this gathering will be, yet we are not left in the dark on this highly important matter : other scriptures plainly inform us where. They do not say it will be 'O'er yonder sky'—nor 'above the ethereal blue'—nor 'beyond the bounds of time and space,' as modern poetical and pulpit theology teaches. But they do teach plainly that it will be in the kingdom, which is under the whole heavens, on the earth, and from sea unto sea, and from the river unto the ends of the earth. But this gathering will be,

1. *In the air.* 'For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first ; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air.'

1 Thess. iv. 16, 17. This will be a joyful moment to the righteous. Though one will be in the field, another in the mill, and another in the bed, or wherever duty may call, in a moment, in the twinkling of an eye, they will be changed from mortal to immortal beings, and by angels be caught away from this trembling, shaking, heaving, reeling, burning earth, to meet their descending Lord. There they

will be gathered, and safely rest on the sea of glass, or be hid in the secret of his tabernacle until the indignation upon the ungodly be overpassed. O sinner, backslider, and unprepared professor, this will be a terrible moment to you. When the righteous, the salt of the earth, are all taken away, as it was with the corrupt cities of the plain, there will be nothing to stay the devouring fire of an offended God from falling upon this earth steeped in crime. Your cries, and mournings, and bitter wailings, will not turn away his wrath. O, prepare now, while you may, to escape the fearful judgments of that great and dreadful day of the Lord.

2. *This gathering will be in the kingdom.* 'They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Luke xiii. 29. And Daniel tells us, that the saints of the Most High shall take the kingdom, and possess it forever, even for ever and ever. And, as this kingdom is said to be 'under the whole heavens,' and to 'fill the whole earth,' it is certain that the earth is its location ; and the conclusion follows, that this gathering well be on the earth. With this view of the matter, we can see why the first gathering is in the air. The reason is, that the saints may be taken away from the earth while it is being cleansed, made new, and fitted for their eternal and happy abode. When this is effected, the earth will again bloom in all its Eden perfection, loveliness and glory. The City of God, the New Jerusalem, more grand than all the cities of the earth combined, with its diamond walls, and pearly gates, and golden streets, more brilliant and glorious than the light of ten thousand suns, will be upon the New Earth, in whose light the 'nations that are saved' shall forever walk, and into which they will ever have free access. God and the Lamb will be there ; and there will be the tree of life, and the river of life, free to all who shall have done the commandments of God, in this wicked world. In a word, the earth will be *full* of the glory of God. And on it this gathering together under Christ will be. Happy, glorious, and greatly to be desired gathering ! May we all be found worthy to have a part in that heavenly association.

We further learn from this text, that it points to a specific time for this gathering to take place : for it says, 'That in the dispensation of the *fullness of times*, he might gather together,' etc. All we can know about the 'times' named here, must be learned from other portions of the Bible. In it we are taught that the people of God were to be scattered 'seven times.' Lev. xxvii. That the saints were to be given into the hands of the little horn 'for a time times and the dividing of time.' Dan. vii. 25. That the sanctuary and host were to be trodden down 'two thousand and three hundred days.' Dan. viii. 13, 14. That at the end of thirteen hundred and thirty-five days, Daniel will stand in his lot. Dan. xii. 12, 13. And, that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. Luke xxi. 24. Now, when these, and all other times named in the Bible, are *full*, then this long desired and glorious gathering will take place. Let not faith waver here : for the promise of God is sure ; he will not disappoint the hopes of his people—but 'in the dispensation of the *fullness of times*' he will gather them together, according to his word.

Finally, we learn from the most convincing proofs that the time for the gathering named in the text, is very near ; for undeniable facts show that **ALL** the *times* mentioned in the Bible are nearly full, and now being fast filled up. No one has yet been able to give any good reason why their fullness should be placed one moment in the future ; but the wisest and best men of the age, of both the pre-millennial

and post-millennial schools, have given the most unanswerable evidences, that, at about this very time, this fullness is to be complete. They differ only in the nature of the event. The first believe it will be a literal gathering, in the New Earth ; while the latter think it only a spiritual gathering, in this mortal state. But this discrepancy on the nature of the event, does not affect their testimony relative to the time of its occurrence. And, as they are united in their testimony that this is the time for it to take place, have we not good reason to believe that they are correct in their conclusion ? We believe we have. Hence, our settled conviction is that this gathering together under Christ, in the kingdom, on the New Earth, will soon take place. We have no assurance that it will be delayed another moment. How important then that we be constantly ready to have a glorious part in this heavenly gathering.

Question and Answer.

A brother inquires, when will Isa. xxvi. 13, 14, be fulfilled ? It reads :

"O Lord our God, other lords beside thee have had dominion over us : but by thee only will we make mention of thy name. They are dead, they shall not live ; they are diseased, they shall not rise : therefore hast thou visited and destroyed them, and made all their memory to perish."

We think it will be fulfilled in the new earth, under the glorious reign of Christ, and after the final destruction of the ungodly. Then the saints will sing the triumphant song of the text. Read the two preceding chapters, and you will see that this conclusion is just. We may notice this glorious prophecy at length at a future time.

Prayer.

Prayer consists not in complimenting Deity, as the manner of some is. They tell him what he is and is not—what they have been, are, and should be—and where they would be, if God had dealt justly with them ! (as though he were unjust), and many such vain repetitions. Now, such praying as this is unreasonable and unscriptural, and of course useless, if not sinful. God requires no such round about palavering, when we come to the throne of his grace. He tells us to come with boldness by Jesus Christ, and we shall obtain mercy, and find grace to help in time of need. All we need to do is, in humility, faith, and fervor, to make our simple request to God, or ask him for just such things as we need, and our desires will be granted. The Lord has given us the most perfect model, in what is called the Lord's prayer. Therefore when ye pray try and imitate it. It is just as necessary to pray with the spirit and understanding, as it is to be baptized, talk, sing, preach, think, feel and live according to the word of the Lord

Singing.

It is just as necessary to sing with the spirit and understanding, when we do sing, as to do any other commandment of God. But very much of our singing, though full of the spirit, lacks the understanding. Thus,

"They wait, even in heaven,
Impatiently,
To see this troubled world
At peace with thee."

There are two fundamental errors here, viz: souls waiting in *heaven*, and, expecting to see *this world at peace*. The latter is good temporal millennium doctrine.—Yet we sing it, but not with the understanding. Again,

"We are traveling home to heaven above,
Will you go ?"

This is a very common and favorite hymn of many, yet none of us believe that our *home* will be in heaven *above*, but on the New Earth. Hence, when we sing thus, we lack the 'understanding'; and no singing can be acceptable to God, but that which is according to his word.

There are many similar examples, which we may notice as opportunity offers. These errors we hope will, as far as practicable be corrected, that our worship may be as near as possible according to the will of God.

For a man to talk about supporting the truth, is just as foolish as for a cripple to talk of sustaining his crutches, or a glow-worm of giving light to the sun. Instead of supporting the truth, we need to be supported by it. We no more support the truth than the mariner supports the ship which conveys him across the rough billow. The ship is his support and only safety. So the truth, while we abide in it, is our sure defence and salvation.—'Thy word is truth.'

For the propositions of peace from Mexico, with some trifling amendments, have been ratified by the Senate of the United States. Hence the wicked war between the two Republics may be considered near its end. In this every friend of peace and humanity will rejoice.

Correspondence.

"These epistles, beloved, I write unto you; in which I stir up your pure minds by way of remembrance"—**PETER.**

"Exhort one another: and so much the more as ye see the day approaching."—**PAUL.**

FROM BRO. E. M. SMITH.

MY DEAR BROTHER:—There are a great many professing Christians who follow too much after the traditions of men. They have laid aside the simple word of God, and the teachings of his Spirit, and are worshipping the mammon of unrighteousness. How very few compared to the many, take the whole Bible as their rule of faith and practice. It seems to me that the religion which the Savior came to establish upon the earth has, by a majority of those who profess to know and feel it, been abused. The pure principles of the gospel have been lost sight of, and men have sought out and established systems detrimental, I believe, to the Christian religion.

The present church organization, in its divided state, is not, what it professes to be, the church of Christ; for by it the great landmarks of the Christian religion are almost obliterated, and we can see no beauty nor comeliness in her. She does indeed profess to represent Christ among men, and says too that she reflects his image. But we look, and it is the image of the world. We see selfishness and lust. We see pride and pomp; greediness for gain, and thirsting for honor. Her gold has become dim, and a stench has been made to come up before Him who walketh among the golden candlesticks. Can these different establishments, then, be the church of Christ, the Bride, the Lamb's wife? It is impossible. They dishonor God, by denying and rejecting the fundamental principle of his Gospel, that very principle upon which the mighty fabric was founded. I mean, the Second Coming of Christ. For it was declared unto the apostles, that this same Jesus whom they saw go into heaven, should so come in like manner. I know that they say they believe in this doctrine. But why do they close their synagogues against those who advocate it? Facts speak louder than words. And they do indeed cast out all who embrace the principle, and to them it has become a stone of stumbling, and rock of offence.—But to those who are cast out, there is encouragement. Isa. lxvi. 5. 'Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed.'

If these establishments, then, are not the church of Christ, what is the church of Christ, and who are

its members? First, The church of Christ is a company of believers, who are located in a particular place, whose object, and only object, is the honor and glory of God, and the salvation of men. Each and every such individual is the temple of God, and together, are laborers with God, and are God's building; for God hath said, 'Ye are the temple of the living God, and I will dwell in them, and I will be their God, and they shall be my people.' 2 Cor. vi. 16. Its members are not those, and those only, who subscribe to a creed, and are identified with some one of the different denominations which abound in the land. Christ says his children are not of this world. That is, they partake not of its spirit, but are dead to the world and alive to him. Again, John xvii. 14. In praying to the Father, he says: I have given them thy word, and the world hath hated them. Why does the world hate them? Because they conform not to, and partake not of its follies and fashions, but have put on the Lord Jesus Christ, who is formed within them the hope of glory. Again, he prays earnestly, that his followers may be one, even as he and the Father are one.—Why should Christians be one? Because if they were united in love and Christian fellowship, and together sought to honor God, the world, the wicked unregenerate world would believe that the Savior was sent to redeem man from sin.

Do we see these traits of character exhibited by one of the different sects? No. They unchristianize, and, as a general thing, recognize not as a Christian, one who bears not their name. And there are among them envyings, strife and divisions. Paul says such are carnal, and walk as men, and are yet in their sins. If this is so—and who can deny it—these different establishments are no more the church of Christ, nor their members any more the children of God for belonging to them, than they would be to belong to the Democratic or Whig party, as they are called. But to become a member of the church of Christ, to be numbered among the ransomed of the Lord, is something more than being identified with one of these establishments. It consists in embracing fully all the principles and doctrines of Jesus Christ, and in exhibiting his spirit and reflecting his image. If we do this, we are members of the body of Christ, and belong to the church of God, and of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Now, my brother, these 'isms' are all wrong, and we have no authority in the word of God for establishing a new foundation, or in following any new leader. We have no business to follow John Wesley, Benjamin Rundall, Martin Luther, nor William Miller, and with them establish a new foundation, and call it the church of Christ; for other foundation can no man lay than that is laid, which is Jesus Christ: he is the Captain of our salvation, and we need no voting by men to say whether we may stand on that foundation and participate in all its benefits. No. If we have been baptized, it has been done in the name of the Lord Jesus, not in the name of these reformers. If we are his faithful children, we have placed our feet firmly upon the rock, and stand fast in the liberty wherewith Christ hath made us free, and are not to be entangled again in the yoke of bondage, nor carried about by every wind of doctrine, by the cunning craftiness of men, who lie in wait to deceive, but we have received the truth in the love of it: that we may grow up into him in all things, who is the Head, even Christ.

How much wickedness is wrapped up in these man-made, pretended churches of Christ! How many thousands, yea millions, have gone to perdition for the want of proper instruction, who have had a name to live but were dead! They had their name enrolled on the church book, and supposed that a passport to heaven, but how many have been deceived! Their ministers have fed them upon sugar, plum and sweet-cake, and thus lulled them to sleep, until they have taken their last sleep, to wake up in eternity, and feel the gnawing of that worm that never dies. It is the duty, then, of the real child of God to come out, and be separate, and touch not the unclean thing, that they may be truly the sons and daughters of the Lord Almighty: for the time draweth near when he whose right it is shall reign in mount Zion gloriously.

Your brother

E. MASON SMITH.

Batavia, N. Y., March 6, 1848.

FROM BRO. J. J. DENSLAW.

BRO. MARSH:—The cause is still onward. Br'n Bywater and Pinney have labored here with untiring assiduity, to convince the people that the Lord's coming is near, and that he is about to establish his kingdom on the earth; that the wicked are to be destroyed by fire; that the elements are to melt with fervent heat; that the devil's lie to our first parents is still believed by the great mass, viz., "Thou shalt not surely die," but is only changed in form to a more cunning and subtle assertion—"The soul can never die"—thus burning up the prison, and allowing the soul to escape.

These sentiments, of course, draw down the wrath and indignation of our Reverends and D. D.'s, who seem to spare no pains, if we can place any reliance on Madam Rumor, to faithfully warn their members to withhold their countenance, by a non-attendance at our meetings, declaring to them that these sentiments are "damnableness heresies"; that their advocates are "false teachers"; and the church demonstrates that she can't "endure sound doctrine."

The church (if we can call the denominations the church) is truly in a deplorable state, and most surely answers to the apostle's description of it in the last days. 2 Tim. iv. 3, 4; Matt. xxii. 1-13; and as a fair parallel, read Luke x. 11-15, which plainly declares a burning day to these rejectors of God's truth; also 2 Peter iii. The people here virtually have itching ears, and love their old fables more than a "thus saith the Lord." Their priests had much rather teach the doctrines and commandments of men, than the sure word of prophecy; and give heed to fables, rather than be instructed by the word of the Lord. In short, they would all be glad to meet the Lord in their own way, and climb into his kingdom as described in John x. 1. I have not imbibed these sentiments hastily; but from a careful observation of incidents occurring, and manifestations appearing among them, which savors too much of the spirit of Antichrist.

A church built upon the Rock, has no right to fear the gates of hell, for it has the promise of Him who cannot lie, that it shall not prevail against it.—Hence, I can see no reason for shutting advent proclaimers out of our churches, for if they do explode, like the Trojan Horse against Troy, they cannot prevail: but will only prove the stability of a church thus founded, and consequently be the means of spreading and establishing the truth.

I allude to this figure, because it was referred to by one of our clergy, as an argument why the advent proclaimers should not be admitted into our churches. Our friends, Pinney and Bywater, have been rejected by them without a hearing; and if we can place any confidence in common report, they have been grossly slandered and misrepresented. Why should they talk to their congregations against them, without a correct knowledge—without they know whereof they affirm. The apostle commands us to try the spirits, and assures us that every spirit that confesseth that Jesus Christ has come in the flesh, is of God. Then why be afraid of such spirits? They have taught nothing contrary to the word of the Lord, and nothing opposed to common sense, in my humble opinion; and if truth has ever been preached they have proclaimed it.

Yours truly, in the good hope,

J. J. DENSLAW.

Batavia, March 3, 1848.

FROM BRO. H. D. GOODENOUGH.

DEAR BRO. MARSH:—For the information of the brethren who have preached among us and are now in other fields, and some of our little band who reside in other places, I would say that we are still holding on to the blessed hope of soon seeing the blessed Jesus. Praise the good Lord, we feel some like Caleb and Joshua, able to go up and possess the land. The brethren and sisters were never in better spirits: they feel like possessing the kingdom.—There is no going back to the old establishment in Copenhagen, and joining those who continually ask the question, "Where is the promise of his coming?" We have spread all our canvass to the breeze; our colors are mast high; and the old ship is making for the harbor: and she will soon be in port. Praise God, deliverance must soon come, when Daniel will stand in his lot with all the saints. We have had preaching but one day since Bro. Chap-

man was with us last fall. We nevertheless meet together, and have some precious seasons.

Yours waiting, H. D. GOODENOUGH.
Copenhagen, N. Y., March 10, '48.

FROM SR. T. HILL.

BRO. MARSH:—There are a few faithful souls here, strong in faith, striving for the unity of the Spirit, and expecting soon to hail their heavenly King. Yet we have trials severe. A scoffing world is trying to take away our hope; a fallen, pleasure seeking church is crying, Peace and safety—a temporal millennium; and would, if they could, trample our hope of a blessed inheritance forever, in the dust; yet, bless the Lord, we have a more sure word of prophecy, whereunto we do well to take heed, &c. &c. These things move us not; we know whom we have believed: for we have not followed cunningly devised fables, but the truth, which assures us that the true Israel will shout victory in the land of promise, the new earth, and glory to our king in the heavenly city. I believe we shall know about these things, but the wicked shall do wickedly, and none of them shall understand, but the wise shall understand. If the good man had known at what hour the thief would come he would have watched, and would not have suffered his house to be broken up. So we see the propriety of watching that we may know, and say when he comes, Lo, this is our God, we have waited for him. We are not of this world, but pilgrims and sojourners here, and are looking for a city, and a country, that is, an heavenly, therefore God is not ashamed to be called our God. We are of the day, and not of the night, therefore we are not in darkness. Let us keep our garments, wait patiently, and watch for our king.

Your sister in hope of the coming of the Lord,
THERSA HILL.

Saratoga Springs, March 2, 1848.

FROM BRO. G. R. L. CROSIER.

BRO. MARSH:—Bro. Cook has been with us a few days. He came richly laden with precious truth, and greatly comforted the few believers in the blessed hope, and awakened much interest in some who have not been identified with us. We feel very thankful for his visit. We hope permanent good may result from his and Bro. Pinney's recent labors here. I feel more than ever before, the importance of publishing the great truths of the advent doctrine to all who have an ear to hear. If we can gather only two or three berries, it will abundantly compensate for all our toil. Questions of doubtful or minor import should not be advocated with most assurance, nor made most prominent. It seems to me that all classes of Advent believers hold enough truth in common to secure affectionate fellowship and concert of action. We must, while in our frail state, bear in each other some diversities, remembering that the greatest and most enduring of all gifts is charity.

Yours waiting in hope,
O. R. L. CROSIER.

Canandaigua, N. Y., March 4, 1848.

FROM W. E. BURNHAM.

DEAR BRO. MARSH:—There are a few in these regions that are still striving to be as little children, as lambs among wolves, and to learn of Christ, who is meek and lowly in heart, so that they may be perfectly ready to meet the glorious soon coming Head of the church. We are yet in fervent fellowship with the blessed sentiments advocated in the Harbinger and Herald, of the speedy approach of the great Redeemer, and the setting up of his kingdom over all the earth. May the good Lord keep us all, editors, ministers, and his saints everywhere, in the spirit of that peaceful kingdom.

Yours, in gospel fellowship,
W. M. E. BURNHAM.

Essex, Mass., March 1, 1848.

Obituary.

Died, Nov. 25, 1847, Sister JERUSAH SHEPARD, in the 36th year of her age.

The subject of this brief notice in early life became interested in seeking the salvation of her soul,

hopefully embraced the Savior, and soon afterwards connected herself with the Baptist church of this place, in whose fellowship she remained until the fall of '45, when her attention was arrested by the proclamation, as given by Bro. L. E. Bates, "Behold the Bridegroom cometh, go ye out to meet him."—She saw the evidence, and rejoiced with God's waiting people in the soon coming kingdom of our Lord Jesus Christ. But it was not hers to remain until the coming of our Lord. Wasting consumption, in a few short months, consigned her to the narrow house.

Her sickness, though one of extreme suffering and trial, was borne with Christian patience, and unwavering faith in a blissful immortality beyond the grave. Her testimony, up to the day of her death, was one of bright assurance of glory, immortality, and eternal life. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

H. D. GOODENOUGH.

Copenhagen, N. Y., March 10, 1848.

Died, at Warren, Warren Co., Pa., on the 21st ult., Mr. CYRUS TANNER, in the 70th year of his age.

Mr. Tanner was born and raised in Warren, Connecticut; afterwards resided in Troy, and also at Geneva, N. Y. About 12 or 15 years since, he removed to Waverly, Illinois. His health declining, in 1847 he took up his temporary residence in Warren, where he died with an inflammation upon the lungs.

The deceased sustained unequivocally the character of an honest man and Christian. With those moral and religious standards, if he erred, it was in his ultra adherence to his views of those principles.

Thus he struggled with more than the ordinary vicissitudes of life, and finally left this state of trial in the full hope and confidence of peace with his Savior and God.

[COM.

Died, Nov. 25, 1847, Sister LYDIA, wife of Wm. Lasher, in the 49th year of her age.

Sister Lasher has long been a pilgrim and a stranger, looking for a city which hath foundations whose builder and maker is God. She has been identified with the advent movement from first to last. She has travelled the rugged path of trial and disappointment, with strong crying and tears, amid scorn and contempt, and valiantly contended for the faith once delivered to the saints. Experimental religion and bright glory were her theme. Her prayers, and exhortations, and songs of praise, were richly imbued with the tender spirit of Jesus, and contributed much to the interest of our meetings; but they have come to an end: she sleeps in Jesus, awaiting the resurrection morn for immortality and eternal life. Amen. Even so come Lord Jesus.

H. D. GOODENOUGH.

Copenhagen, N. Y., March 10, 1848.

Notices.

BUSINESS NOTES.

H. Grew—The package cost us 3cts. The one on "Future Punishment" we presume is all we can sell. We have, however, entered your name for the Harbinger, and credited you \$1. Is this satisfactory? Please write for our columns.

Mary Payne—The 50cts. paid to Bro. Robinson was received and credited.

V R Mathews—It is sent to S Thornton.

A Nisbit—We don't find your name on our books. Do you and Bro. Dearborn take it together? We have credited the dollar to him. Is this right?

J S Beeman—To No. 236.

G N Gale " 277.

Wm E Burnham—Paid to close of last Vol.

E Canfield—Pays to No. 217.

D Churchill—Your last pays to No. 103. Yet due, for present Vol. and half of the last, \$1.25.

P Ellinwood—We have corrected it on book as you say.

Bro. J J Porter wishes to be addressed No. 237, Pearl st., N. Y.

OUR FREE LIST.

Under this head we design to keep our readers apprised of the number and expense of papers we send FREE, to the worthy poor, together with the voluntary donations which the benevolent may be pleased to contribute, to aid in defraying the same.

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Previous Donations		\$27.55
G Huntly—credited last week by mistake in receipts, 1,00		
E S Culp		25
C F Sweet		25-29.05

APPOINTMENTS.

Providence permitting, I will preach in the following places, at the times specified:—

Utica	Sunday, March 26th.
Little Falls (evenings)	March 27th and 28th.
Cherry Valley and Lodi (evenings)	March 30th and 31st.
Cooperstown	Sunday, April 2d, and evenings 4th and 5th.
Esperance (evenings)	April 6th and 7th.
West Troy	Sunday morning and afternoon, April 9th.
Albany (evening)	April 9th.
Springfield (evenings)	April 11th and 12th.
Chicopee (evenings)	April 13th and 14th.
Warehouse Point	Sunday, April 16th.
Hartford (evenings)	April 17th and 18th.
Kent	Sunday, April 23d.
Bridgeport (evenings)	April 24th and 25th.
Arrive at New York	April 26th.

The great truths of the Holy Scriptures, concerning "the common salvation," which was "once delivered to the saints," on which all may "see eye to eye," and by which all may be edified, exhorted and comforted, will be the subject.

Syracuse, N. Y., March 10, 1848.

H. H. GROSS.

P. S. Letters, &c., by mail, will be inquired for at the above places. All communications by mail may be directed to New York City until further notice, as I expect to remain there till after the General Conference.

H. H. G.

EXPOSITION OF MATT. XXIV.—Bro. E. R. PINNEY has just published an exposition of this chapter. Price \$2 per hundred, or 3cts single copy. Address, postpaid, E. R. Pinney, Seneca Falls, N. Y.

REMITTANCES FOR THE HARBINGER.

J Wright J W Barnes C Stowe S W Buck U H Barker R Hill S D Wheeler A Dearborn A Dickerson L Caulfield L Fletcher S Ashley—\$1 each. D Churchill M Johnson D Goodenough—\$2 each. A Morgan H Wright E S Culp S Benedict D Barnes G V W Daniels—75cts each. L Young V R Matthews S Thornton G C Over-H D Goodenough D Goodenough A B Miller—\$1.25 each. P Ellinwood II Stratton—\$1.50 each. G W Kincaid, \$3. M Bachelor 45cts.

LETTERS—E M Smith C F Sweet E M Hickox J V Himes.

SECOND ADVENT MEETINGS.

MEETINGS in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

Second Advent Meetings in Albany are held in TEMPERANCE HALL, 3d floor Blount's building, corner of State and South Pearl-streets; entrance on State-street, one door above Carlton House.

The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

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No. 3.—The Lord's Coming a Great Practical Doctrine. Price as above.

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[For the Harbinger.]

Bible Doctrine.

CHAPTER III—KINGDOM OF GOD.

Beloved Brethren and Friends:—

We will now enter upon the investigation of one of the most interesting subjects that can engross our attention, and one too that is perhaps as little understood by the great mass, as almost any other, viz: the Kingdom of God. The Savior taught his disciples to pray: Our Father who art in heaven, . . . thy kingdom come: thy will be done in earth, as in heaven. (Matt. vi. 9, 10.) He also says:—Blessed be ye poor: for yours is the kingdom of God. And again: Blessed are the meek: for they shall inherit the earth. (Matt. v. 5.) In considering this important subject, we will enquire,

1. *Where will the kingdom of God be located?*—Answer: It is to be *under* (not above) *the whole heaven*. ‘And the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.’ Dan. vii. 27. In the second chapter of Daniel is recorded the wonderful dream which the king of Babylon had, and when none of the wise of all his realm could make known to him the interpretation, God in his providence brought Daniel before the king, who told the king the meaning of the dream which troubled him so much. Daniel told him, that he saw a *stone* smite the beautiful image, which he saw in his dream, on the feet, and then was the whole image destroyed. He then tells the king the interpretation of the whole matter; it was, that there should be four great kingdoms (including the Babylonian) rise in the earth, that the fourth should be divided, and, in the divided state of this fourth kingdom, that the God of heaven should set up a kingdom which should never be destroyed. Now, the last thing that Nebuchadnezzar saw in his dream, was the *stone* that smote the image on the feet, and broke it to pieces; ‘and the stone that smote the image became a great mountain, and filled the whole earth.’ Thus you see that the kingdom of God is to fill the whole earth; its locality is ‘under the whole heaven.’ We might multiply texts, but these are sufficient for the present. We will therefore inquire,

2. *How great is the extent of the kingdom of God?*—The prophet says it is to fill the whole earth. When the seventh angel sounds, it is said: The kingdoms of *this world* are become the kingdom of our Lord and of his Christ. Rev. xi. 15. And God says of his Son: Ask of me, and I will give thee the heathen for thine inheritance, and *the uttermost parts of the earth* for thy possession. Psa. ii. 8. Now God promised Abraham and his seed (Christ, Gal. iii. 16) the world for an everlasting possession, and Christ says, Blessed are the meek: for they shall inherit the earth. So that though the child of God is poor in this world, he looks forward to a time when he will inherit that kingdom which God hath promised to them that love him. James ii. 5. Let us therefore endure hardness as good soldiers of the cross of Christ, knowing that it is through much tribulation that we must enter the kingdom of God. Acts xiv. 22. Let us add one christian grace to another, and continue so to do; for so an entrance shall be ministered unto us abundantly, into the everlasting kingdom of our lord and Savior Jesus Christ. 2 Pet. i. 11. Let us now inquire,

3. *How long will the kingdom of God continue?*—It will continue *forever, EVEN FOR EVER AND EVER.* Dan. vii. 18. The kingdoms of this world are become the kingdom of our Lord, and his Christ, and he shall reign forever and ever. Rev. xi. 15. The God of heaven shall set up a kingdom which shall never be destroyed; and it shall not be left to other people, but it shall break in pieces and consume all these (earthly) kingdoms, and it shall stand forever. Dan. ii. 44. Thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.—He shall be great, and shall be called the son of the Highest, and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end. Luke i. 31, 33. O hear the glorious promise of Christ: To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Rev. iii. 21. O, be faithful, and you

shall inherit these great blessings when the kingdom comes. This leads us to inquire,

4. *When will the kingdom of God come?*—Paul says to Timothy: I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing and kingdom.* 2 Tim. iv. 1. It is at the judgment that the kingdom comes. And to this agree the words of Christ: When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the *throne of his glory.* And before him shall be gathered all nations, &c. Matt. xxv. 31-33. Then shall the King say unto them on his right hand: Come ye blessed of my Father, *inherit the Kingdom*, prepared for you from the foundation of the world. vs. 34. As therefore the tares are gathered and burned in the fire, so shall it be in the *end of this world.* The Son of man shall send forth his angels, and they shall gather out of his kingdom all scandals (margin), and them that do iniquity. Then shall the righteous shine forth in the kingdom of their Father. Who hath ears to hear, let him hear. Matt. xiii. 40, 41, 43.—After our Lord had told his disciples what signs should precede his second coming, he introduced the parable of the fig-tree to illustrate the nearness of the event when all these signs should be fulfilled.—He says: Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Luke xxi. 29-31. Now all these things have been fulfilled within the last seventy years, and we know positively that the kingdom of God will soon come, besides, the four great kingdoms have arisen and passed away, except the fourth, which is split up, or divided, and we are warranted to expect that God will soon set up his everlasting kingdom. The next great question is,

5. *Who shall enter that kingdom?*—The apostle has told us who shall not enter it: For this know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of God and of Christ. Now the works of the flesh are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they who do such things shall not inherit the kingdom of God. Eph. v. 5; Gal. v. 19-21. Let us not therefore, my beloved, labor to fulfill the desires of the flesh, but let us labor to do the will of our Father in heaven. Then shall we be permitted to reign in his kingdom, and rejoice with Abraham in the everlasting inheritance which faideth not away. Amen.

But we are told who shall enter that glorious kingdom. Saith the Psalmist: Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation. Psa. xxiv. 3-5, also Psa. xv. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in thro' the gates into the city. Rev. xxii. 14.

Now, beloved, in the language of the apostle, I say: Be patient, establish your hearts: for the coming of the Lord draweth nigh. Jas. v. 8. Soon, yes soon, we shall stand in our lot, with Daniel, and Abraham, and all the prophets and righteous men. Soon, O glorious prospect, soon will Jesus say: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Amen and Amen.

Yours in love,

P. B. Hoyt.

Norwalk, O., Feb. 22, 1848.

PEARLS FOR STRINGING.—Lay not thy heart open to every one; but treat of thy affairs with the wise, and such as fear God.—Flatter not the rich; neither do thou appear willingly before great persons.—Keep company with the humble and simple, with the devout and virtuous; and confer with them of those things which may edify.—We must have charity towards all; but familiarity with all is not expedient,—Fly the tumult of the world as much as thou canst; for we

are quickly defiled and enthralled with vanity.—We willingly talk of those things which we most love and desire, or of those which we feel most contrary and troublesome to us. But alas! oftentimes in vain, and to no end; for this outward comfort doth obstruct the inward consolation.

The Coming Savior.

He will not come a stranger
Rejected of his own,
Not his a lowly manger,
But glory and a throne!
No longer meek and lowly,
Will the man of sorrow bow,
But godlike be his triumph
And radiant his brow.

The faithful servant watching
The master will reward—
He who has trusted wholly
In his unfailing word,
At the Savior's blest appearing
Will find his joy complete,
As crowned with glory, humbly
He worships at his feet.

At Jesus' longed-for coming
Angels will swell his train,
And all the sleeping faithful
Will rise and live again!
O, what transporting rapture
Will clothe the blissful throng,
How sweet the gushing praises
Will echo heaven along!

The earth restored as Eden,
The heavenly country then
Will bear no more the traces
Of the curse that once had been;
For Jesus had redeemed it
And purchased to possess—
So saints for full redemption
The author'll ever bless.

He will not come a stranger
Rejected of his own,
Not his a lowly manger,
But glory and a throne!
No longer meek and lowly
Will the man of sorrow bow,
But godlike be his triumph
And radiant his brow.

Jesus is Near.

How sweet is the rapture that kindles the soul
When we know it is Jesus that's near!
And see by his Spirit the heavens unfold,
And the long cherished glory appear!

Now Jesus is near, let the humble rejoice,
And the weary look up and be glad;
And the suppliant rise at the sound of his voice,
And the mourner no longer be sad.

Let the weak say, I'm strong, and the fearful no
A thought of despondency know; [more
For He comes, and the conflict with darkness is o'er
And the earth is redeemed from its woe.

The Advent Harbinger.

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JOSEPH MARSH, EDITOR & PROPRIETOR.

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ADVENT HARBINGER.

"BEHOLD, HE COMETH WITH CLOUDS; AND EVERY EYE SHALL SEE HIM:—AND ALL KINDREDS OF THE EARTH SHALL WAIL BECAUSE OF HIM!"

ROCHESTER, NEW-YORK: SATURDAY, MARCH 25, 1848.

Whole Number 222.

Volume XVI. Number 14.

Poetry.

[For the Harbinger.]

The Psalms Paraphrased.

BY H. H. HEYES.

PSALM I.

Blest is the man whose heart's delight
Is in God's law by day and night:
Who standeth not in sinner's way,
And evil counsel disobeyes.

II.

As trees by streams of water set,
Yield fruits in season fair and sweet;
God shall his deeds with blessings crown:
His daily walk with favor own.

III.

But the ungodly are not so:
Like as the chaff the wind doth blow,
And drive away—they shall be driven:
Nor taste the happiness of heaven.

IV.

Sinners who make not God their trust,
Shall perish from among the just;
Shall not abide the dreadful day,
When earth and skies shall pass away.

V.

Blessed the souls who firm remain
Unto the end, through toil and pain;
Have made the Lord their righteousness:
Peace shall be theirs, and endless bliss.

Newburyport, Mass.

From the Watchman of the Valley.
MARY H. FARNUM.

Messrs. Editors:—I have wondered many times why our music book makers should give us, in connection with their music, only two stanzas instead of all of this beautiful hymn. Thinking the third stanza not to be known generally, though as sweet as the others, I send it to you, supposing other persons may be glad to see it as I was.

SILAS.

1. Mary to the Savior's tomb,
Hasted at the early dawn;
Spice she brought and sweet perfume,
But the Lord she loved had gone:
For a while she lingered stood,
Filled with sorrow and surprise;
Trembling while a crystal flood,
Issued from her weeping eyes.

II.

But her sorrows quickly fled,
When she heard his welcome voice;
Christ had risen from the dead;
Now he bids her heart rejoice:
What a change his word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

III.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Though you now are tempest-tost:
On his arm your burden cast,
On his love your thoughts employ;
Weeping for a night may last,
But the morning bringeth joy.

Original.

For the Harbinger.

The Purpose of God—No. III.

THE INHERITANCE—INCORRUPTION.

(CONTINUED.)

3d. Man lost right to the tree of life, by eating of which he would have secured to himself immortality; an attribute that would have rendered him proof against all powers, internal and exter-

nal—secured to him eternity of existence and dominion, and enabled him to have endured any amount of effort for any period, without in the least affecting him, or producing the least tendency to decay or death. For immortality means no more nor less than 'not subject to death.'—Did man eat of the tree of life either before or after he sinned? I answer, No. The proof I offer is, 1st, The word 'also,' Gen. iii. 22-24, "And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand and take ALSO of the tree of life, and eat and live forever. Therefore the Lord God sent him forth from the garden . . . and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." There could be no propriety in the use of the word 'also' had he partaken of it before he sinned. That he did not afterwards is certain, for God guarded the tree in such a way that access to it was rendered impossible. Therefore, Adam never ate of the tree of life.

2d. God says, Gen. iii. 22, had he eaten of the tree of life after he sinned he would have lived forever. Surely, then, had he eaten of it before he sinned, he would never have died. He did die, Gen. v. 5. Positively then he never did eat of it—he did not get immortality. We are from him—the stream cannot rise higher than the fountain; consequently it is not inherent in us—we do not possess it. How then are we to get immortality? I answer, by Jesus Christ, the second Adam, who came and brought it to light through the gospel. We are to seek for it by a patient continuance in well doing. To all such it will be given at the last trump, when Jesus comes to judge the world in righteousness, and reward every one according as their works shall be. In proof of these positions, we will now examine all the passages where this doctrine is directly treated of.

2 Tim. i. 10. "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." We see then that Christ has brought it within our reach. To him be all the glory. Amen. Rom. ii. 6, 7, will show how we are to obtain it. "God will render to every man according to his deeds: to them who, by patient continuance in well doing, seek for glory, honor and immortality, (he will render—Mack. trans.), eternal life." How are we to obtain immortality? God says, by seeking for it. How shall we seek for it? By a patient continuance in well doing. Would God require of you to seek for that you already possessed? Never. Can any wicked man get immortality on these terms? Impossible. Let us then be thankful that we can obtain it on any terms, and comply with those terms, and seek the rich boon while seeking may avail. 1 Tim. vi.

16. "Who (God) only hath immortality." What can be plainer than this positive declaration of God's word. And yet we are told right in the face of this declaration that not only has God immortality, but also all men. 1 Cor. xv. 52-54, shows us when those who have sought for immortality will obtain it; which is at the last trump, when death is swallowed up in victory. Then shall "this mortal put on immortality." Here are all the plain and positive scriptures on the subject of immortality; none of which teach that man or any part of him is immortal, but every passage contradicting the theory.

How astonishing it is, then, that such a doctrine should have been received by the church. And what a perfect fulfillment of the state of the church as a sign of the last days: "They shall turn away their ears from the truth, and shall be turned unto fables." And here is one that contradicts every plain declaration of the word, and without one to favor it. From the frequent use of the terms, 'immortal beings,' 'immortal souls,' &c., one would suppose the Bible filled with them: but on examination we find the word *immortal* used but once, and then applied to God. 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God," &c. And when God speaks of man, he calls him mortal. Job. iv. 17. "Shall mortal man be more just than God?" thus harmonizing with the declaration, "God only hath immortality." I do not wonder the reformers, with Luther at their head, pronounced the doctrine of the 'immortality of the soul' a 'monstrous opinion.' Luther once said, "I permit the Pope to make articles of faith for himself and his faithful; such as that he is emperor of the world—king of heaven, and God upon earth—that the soul is immortal, with all those monstrous opinions to be found in the *Roman dunghill of decrets.*" Away, then, with these fables; "to the law and the testimony: If they speak not according to this word there is no light in them."

But says the objector, What do you do with the case of Dives and Lazarus? You mean, what can I do with the inferences you draw from it. I do not suffer your inferences or my own, drawn from that or any other parable, to contradict the plain declarations of God's word. Parables are not given to teach doctrines, but to illustrate. That this is a parable is evident from the fact that it is spoken to the Pharisees to whom all his instructions were given in parables, that 'seeing they might not see,' &c. I find no difficulty in this case; for it harmonizes perfectly with the above view. Two things are evident: 1st. The scene is laid after the resurrection. For they are represented as alive and conscious, having eyes, fingers, tongues, &c. 2d. There is nothing between death and the resurrection.—Take the case of the beggar. 1st. He died. What next is said of him? Angels carry him

to Abraham's bosom. When do angels carry the saints? Never, according to the word, until Jesus comes. See Matt. xxiv. 30, 31. "They shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Again, Matt. xiii., the parable of the wheat and tares. They are to grow together until the harvest, at which time the wheat is to be gathered by the reapers into the barn. Christ in interpreting the parable says, The wheat represents the saints—the reapers are the angels—the harvest is the end of the world, when the angels will carry all the saints into the kingdom—Abraham's bosom. So in the case of Dives; he is dead and buried, and what next is said of him? He is in a resurrected state, with tongue, eyes, &c., in torment, and where he sees Abraham and Lazarus in the kingdom. When are the wicked raised? At the end of the thousand years. (Rev. xx. 5).—When do this class see Abraham, Isaac, &c., in the kingdom? When Satan leads them up around the beloved city, after their resurrection, at the end of the thousand years. Then will be fulfilled the declaration of Christ in Luke xiii. 28.—Then by this same class "there shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac and Jacob, and all the prophets in the kingdom of God, and ye yourselves thrust out." Thus, according to this parable, there is nothing with either class between death and the resurrection. Well what do you do with his message to the five brethren? That is added to rebuke them for continually seeking signs and other evidence than the word, and to show the importance of giving heed to the law and prophets, which subject was introduced in the 3d verse preceding the parable (verse 16), and then closed his instruction on that point by saying (verse 31), "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Which shows that part of the parable is to be fulfilled here in probation, and nothing but a desire to subserve a theory could give any other view, and the same reason accounts for all the difficulties on this parable. Give up that desire and all darkness vanishes. All is clear. But suppose I could not have harmonized this parable with these plain literal declarations, and suppose there were twenty others equally difficult of understanding. Then what? Are the plain declarations to be affected or laid aside? Never. They stand and will stand immutable and forever. Let us, then, give up our theories and settle down into an unwavering belief of God's word, which declares positively man is not immortal, nor can he get immortality until the last trump, when Jesus comes and we receive the end of our faith, even the salvation of our souls. Then, and not till then shall this mortal put on immortality. Amen.

E. R. P.

Seneca Falls, N. Y.

(To be Continued.)

Useful knowledge can have no enemies, except the ignorant. It cherishes youth, delights the aged, is an ornament in prosperity, and yields comfort in adversity.

[For the Harbinger]
Living Soul
ITS MEANING—NO. IV.

My last closed with a notice of the scornful interrogations, "Will you reduce man to a level with the brute?" "Does man die like a dog?" These questions are put in the tone of reproachful sarcasm. They are supposed to contain a withering rebuke, quite sufficient to shame us off from the Bible record of man's creation, and only medium of immortality. My reply, to all such haughtiness of frail mortality, is, that Jehovah will frown on that pride of man which arrogates his essential attribute. He alone "hath immortality." He only hath "life in himself"; but the believer's life is "in Christ." "This is the record, that God hath given to us eternal life, and this life is in his Son." To assume the opposite, is to charge falsehood on the Spirit of inspiration, and to assert the folly of the whole plan of redemption; for it proposes to confer, by faith in Jesus and the resurrection or translation, what the popular theory assumes that man has already in possession! Even God's children do not get immortality till the resurrection. (1 Cor. xv.)

Those who thus "exalt themselves" against God's method of bestowing immortality, "shall be abased"; for "these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption." These are they who "speak great swelling words of vanity."—When they tell us that all have a part of God in them, or "all have immortal souls," or distinctive deathless spiritual being, and that God's view, which we quote from the Bible, makes man a 'brute beast,' then God tells us what he will make of them! "Man being in honor and understandeth not, is like the beasts that perish." "God will have them in derision" who deride his great salvation from death—from utter 'corruption.'—(2 Pet. ii. 12-18; Jude, 10-13; Ps. xlix. 12-20; Eccl. iii. 19-21; Ps. ii.; Acts xiii. 41, 46, 50; 1 John v. 9-12).

It is as irrational as it is unrighteous for man to assume that he has immortality, independent of the mediation of Christ—as wrong as it would have been for our first parents to have assumed that they could live and not die, without "the tree of life." If the first 'living soul' was dependent on God for the preservation of his life—if he had not 'life in himself,' but was dependent on the means appointed by God, from whom he derived his existence, then surely his fallen, dying posterity, should not assume that they are independent of the means now appointed for them to attain immortality!

What pride and presumption can equal this? Jehovah will as certainly 'confound' them, as he did the impious builders of Babel. They got the popular notion that heaven was above, by Enoch's translation; so they would not live humbly, and holily, and wait for God to take them, as did Enoch, but built a way of their own. "They said, Go to, let us build a tower . . . unto heaven!" So now all those who are too *proud* to brook the restraints of God's grace—too much *above* admitting the Bible record of the first 'living soul,' because it brings them into too near

neighborhood with the rest of the animal creation—those who assume that they are too nearly allied, by the attribute of a deathless life, to the living God, to seek it in the divinely appointed 'way,' through Jesus, "shall not see life (the future immortal life), but the wrath of God abideth on" them. Their "end is death." "No man cometh unto the Father but by me," saith Jesus. Those who "climb up by some other way"—seek life on some other principle than that revealed in the gospel, he will treat as 'thieves and robbers.' (John iii. 36, x. 1-28, xiv. 6; Acts iv. 11, 12). So much for a passing scornful objection, that has reached my ear.

Let us now proceed with the Bible account of the living soul, to ascertain its import. "Whoever hath killed any soul [nephesh, or person] purify yourselves." Num. xxxi. 19. "And levy a tribute unto the Lord of the men of war . . . one soul [nephesh] of five hundred, of the persons, and of the beeves, and of the asses, and of the sheep." Verse 28. If we supply the ellipsis, it reads thus: The soul of the men, and the soul of the beeves, and the soul of the asses, and the soul of the sheep! *Nephesh* designates the whole living creature, whether man or beast. It is used of the animal kingdom four times, in Gen. i., before it is of man in Gen. ii. 7. The fifth time it is used in the inspired record of God's creation, it designates man. He was as much a creature of God—as dependent on God, as other creatures. He was no more 'a part of God' than other beings. His superiority consisted in his superior organization and station in the scale of being. "All the souls [nephesh] that came out of the loins of Jacob were seventy souls." Ex. i. 5. In Gen. xlvi. the word is used in the same sense eight times to denote the whole animated being—the entire person. "If a man be found stealing a soul [nephesh] of his brethren . . . that thief shall die." Deut. xxiv. 7.—"If a priest buy a soul" [nephesh,] &c. Lev. xxii. 11.

Who would if he could, who could if he would, buy, or beget, or steal, a GHOST! J. B. C.

For the Harbinger.
The Sabbath.

As many of the adventists seem to entertain the opinion that an observance of the Jewish sabbath, instituted in the wilderness, extends to us, and is enjoined upon Christians, I feel desirous to convey through the medium of the Harbinger a few remarks to those persons who are so much infected with the spirit of, and so deeply in love with the law.

We learn from 2 Cor. iii. 13-15, that the Old Testament is done away in Christ; and in Heb. xii. 18-29, the New Testament is commenced. Matt. xvii. 5; Mark ix. 7; Luke ix. 35. "This is my beloved Son in whom I am well pleased, hear ye him." Christ is our Counsellor, the wonderful Counsellor, and Prince of peace.—Rom. x. iv. "Christ the end of the law." Col. ii. 14, 16. "Blotting out the hand writing of ordinances," &c.

The observance of the seventh day sabbath is not one of the articles enjoined by the apostle in Acts xv.; nor by Christ in John xv. 10, 12; Rom. xiii. 8-10; Mark xii. 28-31; Matt. xxii.

35-40; Matt. xii. 1-8; Heb. xvii. 18, 19. The law ended in Christ. Gal. iii. 24; Rom. iii. 20, 21. We are not justified by law, but by faith.—Luke xvi. 16; Acts xiii. 38, 39; John i. 17. We are under grace, not under the law. 1 John ii. 3; iii. 22, 23. Rom. xiv. Days and meats indifferent.

In the early state of the Christian church, it was their custom to assemble on the first day of the week to worship; but a cessation from labor was not ordered on that day. The observance of the seventh day sabbath is a Jewish ritual, the peculiar law of the Jewish policy directed to the Jews alone. This will be seen by reading, and a little reflection. On that day the Israelites abstained from every kind of work, and permitted their slaves and cattle to rest.

ELISHA M. HICKCOX.

Whitestown, N. Y., March, 1848.

[For the Harbinger.]

The Sabbath.

DEAR BRO. MARSH:—I have just read an article from the pen of Bro. I. I. Leslie, upon which I wish to make a few remarks; not to reply, but to set a few points right in which he has misapprehended my argument. I have no objection to the brother's satisfying himself with asservations, that there is no Sabbath, or that there is no way to ascertain which day we ought to keep, but I do object to his misrepresenting my article to do so, for I have not given my opinion in the case, but a thus saith the Lord, even at every step. I am not the author of the position that the Lord was crucified on Friday, nor have I labored to prove that he was, but have taken the commonly viewed opinions (and this opinion involves all the evidence extant on any day), and from this point have proved by the word of God, both prophetically and historically, that *our* Sabbath is the seventh day.

What if Bro. L. does say two nights and one day? It may answer for him: but I go for the word of Christ notwithstanding. He says three days and three nights, and now let magic beat, it ne'er can blast this rock. I have shown that there was three days and three nights involved in the type, and if Jesus of Nazareth was the Lamb of God, that was literally fulfilled, no matter who asserts the contrary.

The law required the lamb to be slain between the two evenings, on the 14th day of the first month. This point was between 3 and 6 o'clock. The law also required that the lamb or passover should be eaten the 14th day at even. This evening or night began the 14th day with the Jews, and must continue *one* night; the night that began the 15th day was *two* nights; the night that began the 16th day was *three* nights; and the morning following, the wave sheaf was offered, thus involving three nights, and the greater part of three days.

The Lamb of God has literally fulfilled this type, as is variously declared by the record. He (Christ) rose the third day, and if you begin your day with the evening, as the Jews did, you cannot reach the morning of the third day without counting three nights.

I have stated the above, solely for the sake of showing the difference between men's opinions

and the word of God, and not for controversy; for if any man can show that our Friday was not the day of crucifixion, I have no objection but if they make assertions, I cannot allow them to do it on my responsibility.

All that read the Bible account, must see that the Jews did not eat the passover until after Christ was entombed; hence, the 15th day began about the time of his burial, and was *our* Friday night about 6 o'clock, from which, to reach the 16th day (the day of the first fruits), early in the morning, we must go over to *our* Monday morning. Then, as he (Christ) arose on the *first* day of the week, it follows that the day before was the seventh. Amen.

J. TURNER.

Hartford, Ct., March 15, 1848.

Selected.

"The Search for Sin,

AND ITS IMPARTIAL TRIAL IN THE ISLE OF MAN."

(CONTINUED.)

After supper, Mrs. Heart provides her guests with lodging; and the place they lie in, though but one room, is large enough for them all, and is called Natural Corruption. Herein they all lie, upon beds of impenitency, the coverings of which are, hardness of heart and carnal security, till the chief constable comes upon them and takes them all, the greater and the lesser, not sparing one of them. They no sooner see that officer than they are filled with apprehensions of God's wrath, striking them with fear through the terror of the law, which they have so daringly rebelled against, and so often broken, and for which they now see that they cannot escape death.

The constable having thus apprehended them, carries them to the justice, Mr. Well-informed Judgment, who is learned in the law and the gospel, and is able to examine every malefactor that may be brought before him; "for who knoweth what is in man, saving the spirit of man which is in him?" (1 Cor. ii. 11). He proceeds to inquire into the name and nature of sin, the occasions of its being committed, the causes moving thereto, the kinds and degrees of sin, and the effects that have followed its several acts; and as the offenders are not bailable by law, he makes out a warrant to commit them to gaol. The chief gaoler's name is Mr. Newman. To his custody the prisoners are committed. He has three under-keepers, who are of the greatest service to him in this business. The first is Mr. Saving-knowledge; who looks to these sort of prisoners: Wilful-ignorance, Error, Vain-opinions, False-doctrines, Heresies, and such like. The second is True-holiness; he looks to all the transgressors of the first table, as Atheism, Paganism, Judaism, Unbelief, Despair, Presumption, Will-worship, Blasphemy, Swearing, Sabbath-breaking, and to other sins against God's truth and holiness. The third is Righteousness; who looks to all the sins against the second table, as Rebellion, Murder, Malice, Adultery, Fornication, and to all other transgressions comprehended under these commandments.

Now, because the prisoners are sometimes very unruly, the gaoler hath some proper fitters for them; and they are these: Respect to the commandments of God, holy meditations, lawful vows, fervent prayer, and conscientious practice of Christian duties. These are strong chains to keep under the body of Sin, and to keep the whole man in obedience unto God, when they are fastened on by the hammer of God's word, and the effectual power thereof, (Jer. xxiii. 29). The gaoler also looks to see that the prison itself be strong; for the prisons of some of the best keepers that ever were have been broken.—Drunkenness brake out from Noah; Rash-and-unadvised-speeches, from Moses; Idolatry, from Solomon; Adultery, from David; Cursing and False-swearers from Peter. He therefore must see that the doors be fastened: he must lock up Taste with the key of moderation, that Drunkenness and Gluttony break not out; he must lock up Hearing with the key of examination, lest Credulity and Infidelity escape; and he must lock up Seeing with the key of chastity, that Uncleanness break not out. In the next place he must take heed that no lewd companions of Sin lurk about she prison-house, and introduce files and pick-locks thereto, to enable the prisoners to make their escape. The Devil, and wicked and corrupted Reason, are very busy at this work; and the files and pick-locks they use are, Satanic suggestions, evil counsel from men, worldly and fleshly arguments of their own invention to make no conscience of sin, but to file off the bolts, and open the doors of the senses, that Sin may escape, and the gaoler be overthrown and undone. The gaoler must look, also, to the prison walls, to see that they be built with good stones and strongly cemented together.—There are moral virtues and evangelical graces, by which, as walls, our sins and corruptions are kept in; for though Master Newman lock and bar the doors, yet if the walls be weak, the prisoners may get out. And, lastly, he must look to the foundation of the house, that it be not undermined. The true foundation of the subjection of Sin, is the power of death and the resurrection of Christ; into whom, by faith, through the operation of his Spirit and by the word, we are engrafted. All these things, looked well to, the prisoners are kept safely until the time of the assizes.

(To be Continued.)

The Bible in the South.

THIS IN A CIVILIZED LAND!—The Boston Chronotype of the 26th ult., contains a report of the trial and conviction of Martha Christian, at the August term of the Common Pleas, for 1847, in Wood county, Virginia, on a charge of teaching a slave to read the *Bible*! The following is the indictment, and we commend it to the careful consideration of all who claim to be humane and Christian citizens:

"Wood County, to wit.—The Grand Jurors empaneled and sworn to inquire of offences committed in the body of said county, on their oath present: That Martha Christian, late of said county, being an evil disposed person, on the fourth day of July, in the year of our blessed Lord one thousand eight hundred and forty seven, at Righteous Ridge, in said county, not having the fear of God before her eyes, but moved and instigated

now, because the prisoners are sometimes very unruly, the gaoler hath some proper fitters for them; and they are these: Respect to the commandments of God, holy meditations, lawful vows, fervent prayer, and conscientious practice of Christian duties. These are strong chains to keep under the body of Sin, and to keep the whole man in obedience unto God, when they are fastened on by the hammer of God's word, and the effectual power thereof, (Jer. xxiii. 29). The gaoler also looks to see that the prison itself be strong; for the prisons of some of the best keepers that ever were have been broken.—Drunkenness brake out from Noah; Rash-and-unadvised-speeches, from Moses; Idolatry, from Solomon; Adultery, from David; Cursing and False-swearers from Peter. He therefore must see that the doors be fastened: he must lock up Taste with the key of moderation, that Drunkenness and Gluttony break not out; he must lock up Hearing with the key of examination, lest Credulity and Infidelity escape; and he must lock up Seeing with the key of chastity, that Uncleanness break not out. In the next place he must take heed that no lewd companions of Sin lurk about she prison-house, and introduce files and pick-locks thereto, to enable the prisoners to make their escape. The Devil, and wicked and corrupted Reason, are very busy at this work; and the files and pick-locks they use are, Satanic suggestions, evil counsel from men, worldly and fleshly arguments of their own invention to make no conscience of sin, but to file off the bolts, and open the doors of the senses, that Sin may escape, and the gaoler be overthrown and undone. The gaoler must look, also, to the prison walls, to see that they be built with good stones and strongly cemented together.—There are moral virtues and evangelical graces, by which, as walls, our sins and corruptions are kept in; for though Master Newman lock and bar the doors, yet if the walls be weak, the prisoners may get out. And, lastly, he must look to the foundation of the house, that it be not undermined. The true foundation of the subjection of Sin, is the power of death and the resurrection of Christ; into whom, by faith, through the operation of his Spirit and by the word, we are engrafted. All these things, looked well to, the prisoners are kept safely until the time of the assizes.

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by the devil, wickedly, maliciously, and feloniously did teach a certain black and negro woman named Rebecca, alias Black Beck, to read in the Bible; to the great displeasure of Almighty God, to the pernicious example of others in like case offending, contrary to the form of the statute in such case made and provided, and against the peace and dignity of the Commonwealth of Virginia."

Unnatural and inhuman as it may seem, the defendant in this case was found guilty, and on the next morning was brought into Court for sentence. Judge Shacklebar dwelt upon the great favor extended towards her on her trial, the enormity of the offence, and the necessity of faithfully administering the law; and she was sentenced to ten years confinement in the penitentiary, and to pay the costs. The defendant's counsel immediately appealed from the cruel sentence, and the parties are now awaiting a decision in the higher Court.

Those who read this indictment cannot fail to see how ill adapted the *forms* and *precedents* of Common Law are to the demands of slavery.

The Advent Harbinger.

"The wise shall understand."

ROCHESTER, SATURDAY, MARCH 25, 1848.

Exposition of Isaiah ii. 1-4 & Micah iv. 1-4.

ISAIAH.

The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares: and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But in the last days it shall come to pass, that the mountain of the Lord's house shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord hath spoken it.

It will be seen, even by the casual reader, that here is one and the same prophecy, given in nearly the same words by two prophets. This shows that one adopted the sentiments and words of the other, or that both were divinely inspired to utter the same words about the same things. The latter

doubtless is the case; and this fact adds much to the certainty that the prophecy will most surely be fulfilled in all its specifications. In endeavoring to obtain a correct understanding of it, we shall inquire—

- I. WHO ARE THE SUBJECTS OF THIS PROPHECY?
- II. WHEN WILL IT BE FULFILLED? And
- III. WHAT DOES IT PROMISE TO ACCOMPLISH?

These three specifications we think will lead to a full investigation of all the important contents of this prophecy. And

- I. WHO ARE ITS SUBJECTS?

One class of expositors think it is the apostate gentile church. They hold that it simply predicts what the 'people,' or church, will *erroneously* 'say' in the last days, relative to their fabled millennium; that they will then talk much about the world's conversion, and the universal reign of peace before the coming of the Lord; when, in fact, all such notions will be fabulous and highly absurd. Now, these facts, as far as the church and its doctrines are concerned, are strictly true, but we verily believe this prophecy refers to another and very different state of things, and its application to the gentile church to be very incorrect—

(1) Because we have no authority from this prophecy, from either of the books in which it is found, nor from any portion of the Bible, to our knowledge, to justify the conclusion that the gentile church is a subject of this prophecy. Let the inquirer after truth look at the different subjects of prophecy, named in the book of Isaiah, and he will see at once that the gentiles are not the subject of the prophecy under consideration. From the 1st to the 12th chapter, inclusive, as we are repeatedly told, 'Judah and Jerusalem' are the chief subjects of prophecy. Chapters 13th and 14th contain 'the burden of Babylon.' Chapters 15th and 16th, 'the burden of Moab.' Chapter 17th, 'the burden of Damascus.'—

Chapter 18th has a 'wo to the land shadowing with wings.' Chapter 19th and 20th, 'the burden of Egypt.' 21st, 'the burden of the desert of the sea.' 22d, 'the burden of the valley of vision.' And 23d, 'the burden of Tyre.' Other subjects are clearly specified in other portions of the book. And if we are to understand 'Judah and Jerusalem' to mean the Gentile church, then, by the same process of reasoning (for there is no rule for the conclusion), when Babylon, Moab, Damascus, etc. are spoken of, we may conclude that something else, which those names never signified, are meant. This would throw confusion into the clear and harmonious word of prophecy. We conclude, as the prophecy says nothing about the gentile church, it is not the subject of the prophecy under consideration.

(2) We thus conclude, because Isaiah plainly tells us, that 'the word' which he saw at this time was 'concerning Judah and Jerusalem.' The same expression is used at the commencement of the first chapter; and if in the second chapter it means the gentile church, it must mean the same in the first; and in every other place where it occurs. This no understanding person will admit for a moment; neither should it be contended that this is the meaning of 'Judah and Jerusalem' in the prophecy before us.

(3) We thus conclude from what we learn from the prophecy of Micah. In chapter iii. 12, he says, 'Therefore shall Zion for your sake be plowed as a field, and JERUSALEM shall become heaps, and the MOUNTAIN of the house as the high places of the forest.' No one will deny that this prediction relates to Jerusalem. Facts, well known to every bible student, say, that this prophecy has been most literally fulfilled, in the destruction of Jerusalem, by the Romans, and its long possession by the Turks: it has 'become heaps,' been 'plowed as a field,' and been the place of an impure worship, like the 'high places' of ancient idolatry. Certainly, this portion

of Micah's prophecy cannot relate to the gentile church. And if not, then we ask, how can the very next verse (chap. iv. i.) refer to that church? The same subject is continued. It is only divided by the improper break of chapters. Chapter 4th commences thus: 'But, [that is, though JERUSALEM shall become heaps, and ZION be plowed as a field, and the MOUNTAIN of the house become as a high place of the forest—notwithstanding this] in the last days . . . the MOUNTAIN of the house of the Lord shall be established . . . and many nations shall come, and say, Come, let us go up to the MOUNTAIN of the Lord . . . for the law shall go forth of ZION, and the word of the Lord from JERUSALEM.'

This makes the matter as clear as a sunbeam, who and what are the subjects of this prophecy. It is not the apostate gentile church. But, as it plainly tells us, 'Judah and Jerusalem,' 'ZION,' the 'mountain of the house of the Lord,' and 'many people' or 'nations,' the righteous.

We are aware it is contended that 'Judah and Jerusalem,' in this case, are to be symbolically understood. But this is bare assumption, which is not proof, and weighs nothing in the scale of Bible evidence. We know not an instance in the book of God, where they are used as symbols; but if they are thus used in other places, it is positively certain, as we have shown, that they are not so used in the prophecy we are considering.

Carefully test what we have written, by the word of God; and let the testimony of that book decide the important question at issue. All other decisions will be erroneous, and consequently pernicious in their tendency. There is safety, peace and the reward, in no other way than the truth, and in that pleasant way they are most surely found.

(To be continued.)

Revolution in France.

Many of our readers, doubtless before this, have received the highly important news of the recent unexpected revolution in France. For the information of those who have not we will briefly state the facts in the case. The news comes by the steamship Cambria. It is said that the Royal family have fled to England. The National Guards are strongly joined by the people. Upwards of five hundred lives have been lost. The throne was triumphantly carried through the streets and burned. Everything in the palace had been destroyed. Trees have been felled, lamp posts thrown down, omnibusses and carriages overturned, and all converted into barricades. All classes of people engaged in this work with an earnestness beyond description. The people are in possession of the railway stations, and have torn up the rails. A Republican form of government has been established; and all communication with Paris cut off.

The understanding observer will most clearly recognize the hand of God in this revolution. And

1. The cause which set the mighty wheel in motion. We see no intimation, in any account we have read, that a plan had previously been devised and matured for such a work: but unforeseen and unexpected circumstances were the moving cause. This is the way God disappoints the ambition, and confounds the wisdom of man, and brings about his wise purposes. It seems that the liberal or reform party had appointed to hold their "great reform banquet;" which the king unwisely prohibited on the day before it was to have been held. This highly exasperated the populace, and led to the results already named.

2. It is stated that an army of *one hundred thousand strong*, was in and about Paris at the time this revolution commenced. A force sufficient, under ordinary circumstances, to have put down at once

an insurrection, or a mob, got up on the mere excitement of the moment. But what does this mighty army do at this time? Why, after a weak resistance against the populace, who were without weapons, it takes sides with them, and that too without any previous agreement, or popular leader, to influence it to take such a step. He who rules the destinies of nations, must have guided in a work like this.

3. Paris had become one of the most strongly fortified cities in the world. It had but just been encompassed by an impregnable wall, mounted with seventeen thousand cannon. In such a stronghold as this, the sagacious Louis Philippe expected to secure to himself and family the proud throne of France forever. But God laughed at his plans; drove him from his throne, and caused him and his family to flee from their strongly fortified city; shut its brazen gates, and turned its own army and its strong fortresses against them, and which now bid defiance to their return. What a reverse in human affairs! Surely, God has, in this case, had the ways of men in derision.

4. Louis Philippe, by general consent, is acknowledged to have been one of the most, if not the most sagacious statesman in the world. But now his wisdom seems to have left him; and his own imprudent act has been made the cause of his own fall, and the revolution in France. We refer to his interdiciting, at so late an hour, the "Great Reform Banquet."—His wisdom and prudence would once have devised a different course; but his work of oppressive rule now seems to have come to an end; God had used this proud monarch on the throne of France, as long as his wise purposes required; he must therefore fall, and his own folly is, by the Ruler of the world, wisely made the cause.

These things enable us to see clearly the hand of God in this work. But what will be the result of the whole affair, is a matter not so easily determined. It is our opinion that the crowned heads of Europe will not suffer a Republic to spring up in France without making an effort to put it down. And should this attempt be made, a general European war would be inevitable. But we will not speculate: God's ways are beyond the comprehension of finite mortals, further than he has revealed his purposes in his word. And from that Book we clearly see, that we are now living very near the time when Michael shall stand up, and deliver the people of God; when the nations will be angry, and the time of their destruction come; and the three unclean spirits of devils gather the nations of the earth, for the battle of the great day of God Almighty. And we shall not be disappointed, if the actual fulfilment of these, and similar prophecies, has commenced in the Revolution in France. In this, however, we are not positive. A short time will decide this important matter.

Let us be momentarily ready to have a glorious part in that Great Revolution, which evidently is very near, and which will be effected by the Lord of lords and King of kings, when he shall come to destroy the nations of the earth, and set up his everlasting kingdom under the whole heavens. "Let thy kingdom come," is our earnest prayer.

Conniving at Sin.

Speaking of the "Christian Sun," a paper published by the "Christians," in North Carolina, the "Christian Herald," a paper published by the same denomination, in Massachusetts, says, "it is located in the midst of slavery, but never utters a word in its favor; and so careful is it on this point, that no one would suppose from reading it, that its editor or correspondents knew there was a slave in America. Our charity leads us to suppose that our

ministers in that quarter regret the existence of slavery; but seeing no remedy at their command, think it the most prudent to keep entirely silent on that subject."

This we call conniving at sin. *First:* On the part of the "Sun" for slavery is or is not a sin.—If a sin, then the "Sun" cannot be justified to live in its midst, and act as though no such sin existed. It should know, and let it be known, that such a sin exists, and that it has no fellowship for it. Or, if slavery is not a sin, then the "Sun" should speak in defence of the "peculiar institution." The faithful herald of truth cannot take a neutral ground, or be silent in a case like this.

Second: The "Herald" connives at sin in this case. It virtually says: Bro. Sun, although I am a thorough-going abolitionist at heart, and speak and do all I can to destroy the system of slavery; yet, Bro. Sun, I will give you the warm hand of fellowship, not knowing whether you are a slaveholder or not, provided only you so conduct yourself that no one would suspect that you "knew there was a slave in America." This is a specimen of the prevailing religion of these times: it holds denominational interest more sacred than the dearest rights of man, and most holy truths of the Bible. It connives at sin, if sectarian interest require it.

The "Genesee Evangelist."

The editor of this sheet, in his attacks upon us, has been very ungenerous and unchristianlike. We furnished for his paper a *short*, and, as he admitted, respectful correction of the foolish misrepresentations which he had made; but he declined publishing it. Thereby showing, that he was conscious of having misrepresented things, and had not moral honesty enough to allow the correction to appear in his columns. We do not suppose the deceived man really meant, maliciously, and knowingly, to publish untruths; but we do know, and clearly showed in the note which he declined publishing, that he has so stated the truth, as to turn it into a lie, or cause it to tell an untruth. Misrepresentation of this kind, as he acknowledged, is the worst kind of lying.—May the Lord show him his folly, and give him repentance unto life: that he may stand justified before his soon coming Judge.

Fairs! Fairs!!

Some of the churches in our city have recently been holding their fairs. And from report, their gambling tables have been very splendidly furnished and liberally patronized. But the Catholic, the mother of abominations, has outdone in this case, as she does in every other, all her daughters. Her "Orphan's Fair," as nearly every body here says, was a most grand affair. Everything ingenuity could invent of no real worth, was sold at this fair. Sold, did we say? Rather, gambled away! It is said that a Mexican blanket, or quilt, was gambled for, and after filching for it from the deceived throng the enormous sum of nearly *two hundred dollars*, it was so managed as to fall into the hands of the Managers of the Fair! Hence they not only gambled but were dishonorable and dishonest in gambling.

This is only a specimen of what is practiced at protestant and catholic Fairs. And we are told that some of the *Rummies* of this city entered a complaint before the Grand Jury, against some of the Fairs which have been held here. The Church find fault with the *Rummies* for making, vending, and drinking ardent spirits. But the *Rummies* think it no worse for them to do these things, according to, or even contrary to law, making no pretension

to godliness, than it is for the Church, under the garb of religion, and contrary to law, to carry on a species of gambling, for filthy lucre's sake. Hence, to retaliate, we suppose the complaint before the Grand Jury was made. Truly, these are strange and fearfully perilous times. Christian, take heed lest you be caught in some of the snares that surround you.

"THE TIMES WE LIVE IN," from the *Herald of the Future Age*, though lengthy, and in some respects containing sentiments we do not fully endorse, is, we think, an interesting document. It shows that we as a people are not alone in looking for the advent of Christ soon. Give it a careful reading; and prepare to meet the fearful crisis to which the world is rapidly hastening.

The Bible Advocate.

This paper for March 16th informs us that Bro. T. Cole has resigned his office as editor to Bro. J. Turner. Bro. Cole designs locating in Manchester, N. H., and devoting his time to proclaiming the glad tidings of the kingdom, in that and other places. He is much needed in the field, and his efficient and untiring labors will doubtless be greatly blessed of the Lord, as they have been for many years past.

With Bro. Turner's writings we and our readers are familiar. From them and general report, we judge he is a very conscientious man; an every day practical Christian; of a studious and original mind, and possessing a kind and excellent spirit: very important qualifications for his new station. May he fill it to the glory of God.

Our brethren at Batavia need help. A faithful minister might be sustained in that place and surrounding country. It is an important field. Who will occupy it as a faithful, suffering, holy and efficient minister of Jesus Christ? The Lord direct. Bro. J. D. Prudden is requested to call upon them.

PROPOSED TOUR.—Bro. Jonathan Wilson, of Gerry, N. Y., a brother in the ministry of the advanced age of about seventy-one years, proposes, the Lord willing, to visit the following places: Buffalo, Troy, Whitingham, Colrain, Greenfield, Worcester, Attleboro and Wrentham, and other places where duty may call. He thinks of commencing his journey about the 20th of May. His object in giving this notice is, that if any of the churches on his route should desire a call from him, they will make the request through one of the Advent papers. He requests the *Herald* and *Advocate* to copy.

Foreign Items.

ITALY.—Accounts from Italy state that the troops had returned to Naples.

Amnesty granted—Austrian troops come in contact with the students at Palermo, one hundred persons were killed and wounded.

Rumors from Rome that the Pope was rather holding back in his reform and had been deposed.

ENGLAND.—Rumor in Liverpool that Lord John Russell had resigned the Premiership, his budget having caused much dissatisfaction. The deficiency in the revenue was two millions nine thousand pounds, and Russell proposed to increase the income tax to five per cent for two years. Wilmer says the Ministry is doomed; that they have been defeated in several measures.

The Kaffir war is ended, all the chiefs having been taken prisoners.

The Russians had gained some advantage in *Crisia*,

From the Herald of the Future Age.

The Times we Live in.

"And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the Spirits of Demons working miracles, which go forth unto the Kings of the Earth and the whole world, to gather them to the Battle of that Great Day of God Almighty. Behold I come as a thief!"—Rev. xvi. 13-15.

The name of Russians was first divulged in the 9th century. Among the Greeks, the name is *Ros* as an indeclinable word. The Scandinavian origin of the people, or at least the Princes, of Russia, is confirmed and illustrated by the national annals and general history of the North. They were the brethren of the Swedes and Normans, who having been long concealed by an impenetrable obscurity, suddenly burst forth, in the spirit of piracy, from their bleak and narrow limits. The Baltic was the first scene of their aggressions; they descended upon the eastern shores, the silent abode of the Fennic and Sclavonian tribes; and the primitive Russians of the lake Ladoga, paid them a tribute of white squirrel skins. These conquerors, the Russians termed *Varangians*, or *Corsairs*. They obtained dominion over the more inland savages as well.—After various fortunes, Ruric, a Scandinavian chief, founded a dynasty, which reigned above 700 years. His influence, by the aid of his brothers, was extended into the southern provinces of Russia; and their establishments in these regions, were at length cemented into the fabric of a powerful monarchy.

In the 10th century the Russian dominion obtains a vast and conspicuous place in the map of Constantine Porphyrogenitus. The sons of Ruric were masters of the spacious province of Wolodomir, or Moscow; and though bounded on that side by the hordes of the East, their western frontier in those early days was enlarged to the Baltic Sea, and the country of the Prussians. Their northern limit ascended beyond the 60th degree of North latitude, over the Hyperborean regions, which fancy had peopled with monsters, or shaded with eternal night. To the South, they followed the course of the Borysthenes to the vicinity of the Euxine Sea. The tribes of this ample circuit, obeyed the same conqueror, and were insensibly blended into the same nation.

These tribes were the descendants of Noah in the line of Japheth. By consulting Genesis, x. 5, it will be found, that "by these were the isles of the Gentiles divided in their lands;" in the family record of Japheth are enumerated Gomer, Magog, Madai, Javan, Tubal, Mesech and Tiras. "Of these we get Gomer, Magog, Tubal, Mesech, under the same names in Ezekiel, xxxviii, as followers of Gog. These are the nations that comprise Russia, Asia Minor, Tartary and Persia; all the people, in short, of which the Russian Empire is composed, or which are under its influence; they are described as under the domination of Gog, prince of Ros (the Russians,) Mesech (Moscow,) and Tubal (Tobolsk.)" —See Hale's Analysis of Chronology, vol. i. p. 352, 357.

In a period of 190 years, the Russians made four attempts to plunder Constantinople. Their first trial was made with 200 boats, A. D. 865; they occupied the Port, but a seasonable storm, drove them back. Their fourth effort was in A. D. 1043; in which they also failed. "The memory, however, of these Arctic fleets, that seemed to descend from the polar circle, left a deep impression of terror on the Imperial City. By people of every rank, it was asserted and believed, than an equestrian statue in the square of Taurus, was secretly inscribed with a prophecy, how the Russians in the last days, should become masters of Constantinople. In our own time," continues Gibbon, "a Russian armament, in stead of sailing from the Borysthenes, has circumnavigated the continent of Europe; and the Turkish capital has been threatened by a squadron of strong and lofty ships of war, each of which, with its naval science and thundering artillery, could have sunk or scattered a hundred canoes, such as those of their ancestors. Perhaps the present generation may yet behold the accomplishment of the prediction,—of a rare prediction—which of which the style is unambiguous and the date unquestionable."

This equestrian statue of brass was brought from Antioch to Constantinople, and was melted down when the Latins got possession of the City, Gibbon admits the fact that it was inscribed with the prediction; and declares, on the testimony of contemporaries, that it was believed. Hence the origin of

the impression even upon the Turkish mind at this day, that the Russians are to possess Constantinople.

From this historical incident, then, we take our start, and would inquire, how came the equestrian statue to be thus inscribed? We do not believe that the prediction was the result of mere political sagacity—that some wise politician of the eleventh century, speculating on the destiny of the Roman Empire, in relation to the rise, progress and dominion of the then pagan and savage tribes of Russia, drew this conclusion as a probable consummation of the two powers. It is remarkable, that the inscriber declares when the Russians should become masters of Constantinople, viz., "in the last days." A mere political prophet would predict, that at some future time, thus and so probably would happen; but here is a hand, which writes without vagueness, and says, it shall be "in the last days." The solution of the matter appears to us to be this: The Greeks of Constantinople called these Russian invaders of their empire *Ros*. There were, doubtless, at that time, some in that city acquainted with the writing of the prophets, especially of Ezekiel; now, in these writings a people are spoken of by the term *Rosh*; what more natural, then, when these believers saw the *Ros* at their gates, than for them to say, here are the *Rosh* spoken of by Ezekiel! Then, turning to that prophet, they would read, "Gog, the land of Magog, *Rosh* prince of Mesech and Tubal—it shall be in the latter days, I will bring thee against my land." Comparing this with Daniel, they would find that this power, "out of the north parts," was styled the "King of the North," and that in chap. xi. 40, it was declared, that, "at the time of the end," or "in the last days," "he should come against him (the Roman King, of verse 36,) like a whirlwind, with chariots and horsemen, and many ships; and shall enter into the countries, and shall overthrow and pass over; and enter also the glorious land." Thus, identifying the *Ros* with the northern power of the last days, they were enabled to inscribe the prediction on the statue of brass, that "the *Ros* would be masters of Constantinople in the last days." Let us then look into the Word of God concerning this matter, so interesting to the believer, and so dreadfully important to the nations of the earth.—We affirm, that the Gog of Ezekiel, the King of the North, of Daniel xi. 40, and the Assyrian King of Isaiah xxx. 31-33, are one and the same power.—This identity appears from the following considerations:

1st. Gog is the leader of Rosh, Mesech, Tubal, Gomer, and Togarmah of the north quarters. These are all northern tribes—tribes dwelling in countries north of Palestine. Gog is, therefore, King of the North.

2d. Gog is to come into the land of Israel "in the latter years"; and the King of the North is to enter into the glorious land "at the time of the end"—both at the same time; therefore, they must be the same power, as they both come against the same people, and at the same time. Compare Ezekiel xxxviii. 8, 15, 16, with Dan. xi. 40, 41.

3d. The Ethiopians and Lybians belong to the army of Gog; and the Lybians and Ethiopians are at the steps of the King of the North, that is, they follow him as their leader. Compare Ezekiel, verse 5, and Daniel, verse 43, of the same chapter.

4th. Hostile tidings come to Gog from Sheba and Dedan, eastward, and from the merchants of Tarshish and young lions thereof, northward; so also "tidings out of the East and out of the North, shall trouble the King of the North." Compare Ezekiel, verse 13, with Daniel, verse 44, *locis citatis*.

5th. Gog is to be broken to pieces in the land of Israel, and to be buried there; so the King of the North having encamped "in the glorious holy mountain," comes "to his end there, and none shall help him." Compare Ezek. xxxix. 4, with Dan. xi. 45.

6th. Gog will fight with the Lord God, and so will the King of the North. Compare Ezek. xxxviii. 18, 22, with Dan. xii. 1.

Here, then, are six features, which identify the two powers as one and the same. We affirm further that they are both the King of Assyria of modern days, or 'the time of the end,' because the Assyrian is to be 'beaten down,' when 'the breath of the Lord, as a stream of brimstone, kindles the fires of Tophet.' Secondly, he is beaten down 'in the day of great slaughter, when the towers fall.' Isa. xxx. 25, 31, 32, compared with Ezekiel xxxviii. 30; Rev. xvi. 10. Third, Gog, and the King of the North, in-

clude within their dominion the country of the ancient Assyria. Russia embraces part of it now, and when she overflows and passes over the many countries she is yet destined to conquer, she will comprehend the whole of it; which consideration indicates Russia as Gog, the Assyrian King of the North, who is to fight the great battle of Armageddon with Michael the Great Prince, who will defeat him with an utter and helpless overthrow.

Let the reader, then, remember this, the *Ros* will not only master Constantinople, in the last days; but that the Lord of hosts, even Jesus of Nazareth, will conquer them with fire, pestilence, and sword. This is the grand crisis of our age. This victory will terminate war upon the earth for 1000 years.—It will stand a monument more durable than brass, signalizing the consummation of the times of the Gentiles and the introduction of a new and happier, yea, most glorious era upon the blood-stained earth which we inhabit. The development of this crowning incident in human affairs is not only at the doors, but actually come upon the world, though it does not, and cannot, or will not perceive it.

If the reader turn to Rev. xvi., he will find certain things of which we are about to treat. This chapter contains an account of the seven last plagues or vials, upon the exhaustion of which there is no more vengeance to be inflicted upon the nations for 1000 years, "for in them is filled up the wrath of God," chap. xv. 1. The first five vials or plagues are all exhausted; only the sixth and seventh are now afflicting the world. The sixth vial began before the seventh, but they will both terminate together. The sixth vial is filled up with wrath upon the little horn of the four horned goat of Daniel viii. 8-12; while the seventh is full of indignation upon the eleventh or little horn of the ten horned beast of Dan. vii. 8, 11, 20, 27. In other words, these two vials represent the judgments of God which have been, are continuing, and will yet be poured out upon the eastern and western divisions of the Roman Empire, *as at present constituted*. And this is its constitution.—The Eastern Division is what we call Turkey; because it is that part of the Roman Empire which the Turks possess. This Division is represented by the Euphrates; because that noted river, in its whole course, flows through it; and because the Turks came originally from the region of the Euphrates. Let us, then, bear in mind that the Euphrates represents the Turkish or Ottoman Dominion, in this chapter, which is the same thing as the Eastern Roman Empire.

The Western Division of the Roman world is made up of the kingdoms of Europe, whose political equilibrium is balanced by the antagonistic powers of France and Austria, and its ecclesiastical supremacy is concentrated in the Papal throne. The politico-pontifical constitution is styled 'the air.' In the days of Paul, 'the air' represented the *pago-pontifical* and imperial sovereignty of Rome, and the Evil of that world or age, finding its potential expression through the head of the empire, he is styled by Paul "the Prince of the Power of the air," the spirit that now worketh in the children of disobedience—the pagan Gentiles. He refers to the same politico-pontifical system when he says, "We wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual things of evil," or wicked spirits, 'in the heavenly places,' or the air. Eph. ii. 1; vi. 12. A glance at the apostle's history as narrated in the Acts and his epistles, will show us what he means by the *pneumatika tees poneerias*, wicked spirits, and the *epouraniois*, heavenly places. He wrestled with the pagan authorities, with the kings, governors, generals, and magistrates of the people; men, wicked men, who belonged to the ruling orders of the empire. He wrestled with these, but not with flesh and blood, as men do when they fight with sword and spear, or other carnal weapons. 'The air,' then, is the Western Division of the Roman Empire, as at present constituted and explained—the Western Roman Politico-Hemispherical Atmosphere; so that whatever affects the kingdoms of Europe and their dependencies, are "the voices, and thunders, and lightnings," &c., of the seventh vial.

But, as a whole, including the two divisions, it is again segregated and represented in a tripartite manner, by three symbols, namely, the dragon, the beast, and the false prophet. The throne of the false prophet is Rome, also styled the seat of the beast. But then there are two beasts, which must not be confounded. The one is the beast with seven heads

and ten horns, and a remarkable mouth. This represents the Western Roman Empire in its general political and pontifical aggregation. But the second Beast has only two horns, and instead of a blasphemous mouth, he is associated with an imperial image, or false prophet. These two horns or kingdoms are also imperial, namely, the French and Austrian. Though it has two horns, it has but one mouth, styled "the mouth"; so that when it speaks it utters only the decrees of that horn which has the ascendancy for the time being. Thus, in the days of Charlemagne, the French horn spoke; in those of Charles V., the Austrian Horn; in the time of Napoleon, the French again, and now the Austrian.

The dragon, then, represents the empire attached to Constantinople; the beast, the empire of the Austrian and French horns; and the false Prophet, the Papal power. Now, the reader will observe the following things:

1st. The sixth plague of judgment is to fall upon the Euphratean Empire of the Ottoman Turks.

2d. It is to dry up their power, that is, to destroy it; for to dry up a river is to blot it out of existence.

3d. This is to be accomplished, that "the way of the kings of the East," or of the Israelites, may be prepared; so that it may be said, that the overthrowing of the Ottoman power is the preparation of a way, road, or highway; as it is written, "and there shall be AN HIGHWAY for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. xi. 16.

4th. This 'way' being prepared, "three unclean spirits, like frogs," proceed from the mouth of the dragon, the beast, and false prophet.

5th. These spirits are warlike in their influences.

6th. They are to stir the whole world up to war.

7th. The state of war developed by their agency, as well as their voices exciting to hostility, are indicated as the signs, that the Lord is about unexpectedly to appear—"Behold I come as a thief. Blessed is he that watcheth!"

8th. The wars ultimate in an invasion of the land of Israel, for Armageddon, or the plain of Megiddo, is there.

The agency of the frog-like spirits under the sixth vial, is to bring about a war in the East, which, in the course of it, will bring hostile multitudes upon the old battle ground of Asia—the plains of the Holy Land. It matters not where nor by whom the war begins, there it will end in mortal combat, between the King of Israel and the Emperor of all the Rosh (Russians).

These diabolical, unclean spirits, are to "work miracles." These, however, are not miracles such as were wrought by the apostles. They are the same kind as those which the two horned beast is said to do in Rev. xiii. 13, 14. "He doth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men"; i. e. he performs wonders in war: so that "he deceiveth them (plana, causeth them to stray) that dwell on the earth by those miracles which he hath power to do." Thus, by war he compels the continental nations of Europe to cast away their gods, and submit to the image of the old Imperial Roman sovereignty. This is styled, "deceiving them, saying, they should make an image of the wounded beast." The fulfillment of this is found in the history of Charles Martel, Pepin, and Charlemagne, and their successors, kings of France and Germany.

In the Greek text, 'miracles' and 'wonders,' are the same word as that used in chap. xvi. 14. The workers of these miracles are 'unclean spirits,' *akatharta*, vicious, wicked influences, developed through potentates of diabolical character; hence termed 'spirits of DEVILS,' *daimonon*, tutelary genii, or sovereign protectors. The Mohammedan sovereignty is styled by Zechariah, 'the unclean spirit'; for, speaking of the day of mourning, when Israel shall "look on him whom they have pierced," he says, "I, the Lord, will cause the unclean spirit to pass out of the land," ch. xiii. 2. Now, the Spirit of God uses the same phrase, and applies it to the Ottoman power; for, says John, "I saw an unclean spirit come out of the mouth of the dragon"—the symbol of the Constantinopolitan sovereignty. Look to the land of Israel now, and it will not be difficult to define the unclean spirit which oppresses and defiles its holiness. But this is to be expelled, and 'the Sanctuary,' or Holy, 'cleansed,' that righteousness, peace

and prosperity, may reign there, transcending the glory of the days of old.

This, then, is the paraphrase of Rev. xvi. 13, 14: And I saw under the sixth vial, three vicious influences at work in the pestilential political frog pond, issuing from the Sublime Porte, the courts of Vienna and Paris, and from Rome. For they are the diplomacies of those powers, which go forth to Spain, Portugal, Sardinia, Naples, Switzerland, England, Russia, &c., to involve them in war; that by means thereof, they may be finally brought to the last great battle in the land of Israel.

This is the prediction; now, reader, behold what is actually taking place in Europe, and you will see its fulfilling staring you in the face. These political indications are the signs of the coming of the Lord which cannot be mistaken. Look not to meteors, and comets; to the sun, moon, and stars of the celestial vault; the signs of the Son of man are not there. "Learn not the way of the heathen, saith the Lord, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."—Jer. x. 2. His signs are among the nations; watch the things which their governments are doing, and you will discern the signs of these times, which are the times of his appearing. Let the still small voice of truth arrest you; a voice which emanates from the stillness of seclusion, uninfluenced and unsustained by the impassioned exhalations of fevered partisans, whose hopeful zeal outruns their knowledge of the truth.

Is it not a most remarkable feature of the times, that a Roman Pontiff should become the advocate of liberty and the chief reformer of the age! All eyes are turned to him and to Austria; and they will soon look eastward at Russia and the Porte.—What an interesting game these potentates of earth are playing! And how harmoniously all things are concurring to the winding up of the present evil age. He that contemplates them by "the light shining in a dark place," sees all things working together for good to them who are called according to the purpose of God. We long to behold these demons come to blows, for then we know that the last act, but one, of the great drama of human vanity, will have attained to the beginning of the end.

FROM BRO. E. R. PINNEY.

DEAR BRO. MARSH.—We have had a precious season here in Homer, and I sincerely wish we could have two weeks more before the Auburn meeting. Notwithstanding all the prejudice and opposition of the world, the church, and the devil, God's truth has cut its way through, backsliders have been reclaimed, sinners converted, and saints comforted. To God be all the glory! Five were baptized yesterday, two to day, and some others purpose going forward to-morrow. I think the Lord has established an interest here that will be permanent. Many are rejoicing in hope of the speedy coming of the King of glory. We had this afternoon a most precious season—a melting season. The Holy Spirit came down in power, and filled the hearts of God's people so full that, like some of old, they could but speak the things they had heard, and seen, and now felt, of the glory of God. Our preaching exercises were set aside, and we felt indeed it was good to be there; and many felt to praise the God of heaven for his mercies in revealing unto them this secret.

Yours in the blessed hope,

E. R. PINNEY.

Homer, N. Y., March 20, 1848.

Notices.

Our Terms.

We hope our patrons who have not yet complied with the terms of our paper, will do so soon. One object in reducing its price to Seventy-five Cents was, to bring about the ADVANCE PAY system. We desire not to be defeated in this measure. Will those who are in arrears aid us in carrying it out, by remitting what is our due?

BUSINESS NOTES.

J B Mitchell—His paper has been regularly sent. Paid to 253.
J T Cornell—Paid to no 296.
M M McGrath—Bro H J S owes on last vol 80 cts.

APPOINTMENTS.

There will be a Conference, the Lord willing, at Wilcox Corners Lorain (3d town), Jeff. co. N. Y., commencing March 31st, and hold over the Sabbath. Bro Pinney is expected to attend, J. WENDALL, L. E. BATES.

Providence permitting, I will preach in the following places, at the times specified:—

Utica	Sunday, March 26th.
Little Falls (evenings)	March 27th and 28th.
Cherry Valley and Lodi (evenings)	March 30th and 31st.
Cooperstown, Sunday, April 2d, and evenings 4th and 5th.	
Esperance (evenings)	Apr. 6th and 7th.
West Troy	Sunday morning and afternoon, Apr. 9th.
Albany (evening)	Apr. 9th.
Springfield (evenings)	Apr. 11th and 12th.
Chicopee (evenings)	Apr. 13th and 14th.
Warehouse Point	Sunday, Apr. 16th.
Hartford (evenings)	Apr. 17th and 18th.
Kent	Sunday, Apr. 23d.
Bridgeport (evenings)	Apr. 24th and 25th.
Arrive at New York	Apr. 26th.

The great truths of the Holy Scriptures, concerning "the common salvation," which was "once delivered to the saints," on which all may "see eye to eye," and by which all may be edified, exhort and comforted, will be the subject.

Syracuse, N. Y., March 10, 1848. H. H. GROSS.

P. S. Letters, &c., by mail, will be inquired for at the above places. All communications by mail may be directed to New York City until further notice, as I expect to remain there till after the General Conference.

H. H. G.

REMITTANCES FOR THE HARBINGER.

L Rawson B Clark H Taylor G Davis A Marsh T Newton N Bassett Mrs N Canfield O Wilcox H Pratt—\$1.00 each. P Whitmore S Darling J B Sweet A Wing H Goodell \$2.00. Wm Corey H Brown W Peabody J Whipple—75 cts each.

LETTERS—W Hopkins E R Pinney J B Cook J Turner J T Cornell H Heyes J B Mitchell R Plues J Wendall S Marsh E M Smith D B Wyatt W Brown B Morley J E Ainsworth E R Pinney H Barringer E L Soule.

NOTICES.

Bro B Morley wishes to be addressed, Fairfield, Huron co. O.

All orders for Bro P Alling's Exposition of Rev 13th should be directed to him at Norwalk, O. They are \$2 per hundred, or free to those who are unable to pay.

EXPOSITION OF MATT. XXIV.—Bro. E. R. Pinney has just published an exposition of this chapter. Price \$2 per hundred, or 3cts single copy. Address, postpaid, E. R. Pinney, Seneca Falls, N. Y.

SECOND ADVENT MEETINGS.

MEETINGS in Rochester are held in MINERVA HALL, corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

Second Advent Meetings in Albany are held in TEMPERANCE HALL, 3d floor Blount's building, corner of State and South Pearl-streets; entrance on State-street, one door above Carlton House.

The Advent congregation in New-York, which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

LATE PUBLICATIONS

FOR SALE AT THIS OFFICE.

Second Advent Library—New Series.

No. 1.—The Sec. Advent Introductory to the World's Jubilee. Price, 25cts per hundred; 37 1/2 cts per doz.; 4 cts. single.

No. 2.—The Duty of Prayer & Watchfulness in the Prospect of the Lord's Coming. Price, as above.

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WHITEHEAD'S LIFE OF THE TWO WESLEYS—comprising the early history of Methodism, &c. Price, 8cts.

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STATEMENT OF FACTS—Demonstrating the Rapid & Universal Spread and Triumph of Roman Catholicism. Price, 15cts.; discount by the quantity.

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PROTESTANTISM—its Hope of the World's Conversion Fallacious Price, 10 cents.

Also, an assortment of Advent Books, Bibles, Campbell & Macknight's Testaments, Hymn Books, &c., &c.

Poetry.

"Just as I am."

Just as I am—without one plea,
Save that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come.

Just as I am—and waiting not,
To rid my soul of one dark blot,
To thee whose blood can cleanse each spot,
O Lamb of God, I come.

Just as I am—poor, wretched, blind,
Life, riches, healing of the mind,
Yes, all I want in thee to find,
O Lamb of God, I come.

Just as I am—thou wilt receive,
Wilt pardon, comfort, cleanse, relieve ;
Because thy promise I believe,
O Lamb of God, I come.

Just as I am—thy love unknown,
Has broken every barrier down ;
Now to be thine and thine alone,
O Lamb of God, I come.

Miscellany.

Causes of the Revolution.

The *National*, of Paris, some time since, in enumerating the causes of disaffection against Louis Philippe, stated that he had abused the very power that raised him to the throne, because:

1st. Since the Revolution in July, there have been about 1129 prosecutions against the public press.

2nd. There have been fifty-seven newspapers suppressed.

3d. There have been 7,110,500 francs drawn in the shape of fines from editors and proprietors of journals.

4th. There have been fourteen thousand citizens imprisoned within ten years on political charges.

5th. Last year, the seventeenth anniversary of Louis Philippe's reign, not a single political prisoner was included in the royal amnesty, although a great many common malefactors were pardoned.

6th. The prison of St. Pelagie is crowded with the responsible managers of public journals.

In addition to this, it may be recollected that about a year since the French copied from their English neighbors, the fashion of political dinners, and in a short time every town of importance in the kingdom held such meetings. These gatherings were peculiarly obnoxious to the king. They were attended by Lamartine, De Tocqueville, G. W. Lafayette, Le Dru Rollin, and many others of the most prominent men in France, and by the opposition leaders of all shades.

By the advice of Guizot, the head of the ministry, the king's speech at the opening of the Chambers contained an attack upon the banquets, while the deputies who had attended them were stigmatised as promoters of anarchy and discord.

A great banquet had been appointed to come off in Paris, which the Deputies determined to attend. The struggle then commenced, and thus has resulted as our readers have seen.—*Roch. Daily American.*

Burning of Forty-Seven Women at the Funeral of an Indian Prince.

The infernal rites at the death of an Indian prince are thus described in an extract of a letter from Tranquebar in the East Indies, written by a Danish missionary. They dug without the city, where that prince who died at the age of eighty, made his residence, a large pit, which they filled with wood, ranged and piled up as for a bonfire. The corpse of the deceased, richly habited and adorned, was brought forth in great pomp, and laid on the pile; after which

the Bramins (heathen priests) kindled the fire with abundance of heathen ceremonies. The wives and concubines of the deceased, who according to the law or custom of the country, ought to die with him, appeared at the same time and walked several times round the funeral pile. They were in number forty-seven, all decked with jewels and adorned with flowers. The favorite wife or concubine carried the poinard of the defunct prince, which she delivered up to his successor, and made a short speech exhorting him to use it with moderation, so as never to let it light upon any but the guilty. Then she boldly turned her face toward the pile, and after invoking her gods, leaped into the midst of the flames. The second was the sister of a prince named Tandaman, who was present at these horrid rites. She gave him the jewels she wore, and the prince in receiving them, embraced her most tenderly, and poured forth a flood of tears; but the princess without betraying the least concern, looked alternately with a steady countenance on the pile and on the spectators, and crying with a loud voice, "Chiva, Chiva!" which is the name of one of their gods, she jumped as cheerfully into the flames as the first did.

The others followed her close. Some of them appeared resolute enough, but others appeared wild and dejected. There was one in particular, who being more dismayed than her companions, ran to embrace one of the spectators, who was a Christian, praying him to save her; but this it was not in his power to do, and the poor wretch was immediately tumbled into the fire.

However intrepid most of these unhappy victims appeared before jumping into the pit, the note was vastly altered when in the midst of the flames. There they shrieked hideously, and tumbled one over another, striving to reach the edge of the pit, and get out of it; but they were kept in by throwing heaps of billets and fagots on them, as well to knock them on the head as to increase the fire. When they were consumed, the Bramins drew near the yet smoking pile, and performed abundance of ridiculous ceremonies over the ashes of the poor wretches. The next day they gathered up the bones, and having wrapped them up in fine linen, carried them to a place near the Isle of Ramesureen, where they cast them into the sea. After which the pit was filled up, and a temple since erected on the spot where sacrifices are offered up in honor of the prince and his wives, who from thenceforth are reckoned among the saints or goddesses.

Catholics in Cincinnati.

I wish to give you some idea of the Roman Catholic increase in Cincinnati within the last fifteen years, that is, during the time that I have been a resident here. I include in my estimate the city and its suburbs, by which I mean the thickly settled neighborhoods immediately contiguous to the corporation limits, and extending about a mile beyond them. Cincinnati, in this respect, is like Philadelphia, its corporation limits include scarcely half the population.

When I first came here in the spring of 1833, the population of the city and its suburbs was somewhat less than 30,000. It is now about 125,000, having rather more than quadrupled in 15 years. At that time the Roman Catholics had but one church and but one school, and I should think, less than 4,000 communicants, though I cannot say exactly. They now have 10 churches, and 19 schools, and 40,000 communicants, 30,000 being Germans, and the other 10,000 Irish, English and Americans.

By communicants in the Roman Catholic Church, we understand those who go to confession and receive the Eucharist at least once a year, if at no other time. Here is an increase far beyond the relative increase of the population. No Protestant church has kept up with that increase. The Methodists have nearly done it, but not quite; and while the population has quadrupled, the increase of the Presbyterians, (including Old School and New School, and the two Congregational churches,) the Baptists and the Episcopalians has been less than 35 per cent. This was the result obtained at a general meeting of Protestant ministers, held in the city last summer. The estimate for the Episcopalians, however, I should think, ought not to go back more than 10 or 12 years.—Thus the Catholic increase in numbers has altogether outrun that of any, or all Protestant denominations.

They have also increased in nearly the same proportion in wealth and influence. The following is an estimate of their ecclesiastical property, exclusive of grave-yards:

Cathedral church and appurtenances	\$125,000
St. Xavier's	40,000
St. Mary's	30,000
St. Philomela's	30,000
St. Augustine's	25,000
St. John's	20,000
Four other churches in suburbs	30,000

\$300,000

The estimate I think too low. The property is actually worth \$334,000, or more.

As to schools, it is said they have 4,000 pupils every day under instruction. The Sisters of Notre Dame have a female school of five hundred pupils, more than half from Protestant families, with 20 teachers, and a property worth \$30,000. St. Peter's Orphan Asylum, 300 pupils, 8 teachers, and property \$25,000. St. Xavier's college, 50 pupils (more than half Protestant), and 15 teachers. This is the Jesuit College, and its property is included in that of St. Xavier's church above. Cathedral school, 300 pupils. Mansion on Walnut Hills, 40 pupils, property \$15,000. St. Xavier's Free School, property \$5,000. Also 12 parish schools. The above statistics were furnished me by two gentlemen, in whose accuracy and fidelity I have the highest confidence. They are estimates only, but made by those who have the best means of knowing the facts.

All the Protestant denominations together have not that amount of church and school property, nor any thing near it, under denominational control.—The Methodists have a very excellent female school, and the Presbyterians are just beginning one. These two, together with the Lane Seminary and the Baptist Theological Seminary at Covington are the most that Protestants can show in the way of denominational school property. We have an Orphan Asylum which is not denominational; Woodward College the same, and an excellent system of public free schools. Such are the facts, and every thinking man can draw his own inferences. It is also a fact that the Catholic population of the city includes a large and increasing portion of its wealth, fashion and influence. I do not complain of this; I only state a fact of some interest.

(Correspondence N. Y. Evangelist.

Duke George of Saxony, who would neither connect himself with Rome nor with Wittemberg, had written as early as the fifteenth of October 1521, to Duke John, the Elector's brother, to induce him to side with those who opposed the progress of the Reformation. "Some," wrote he, "deny the immortality of the soul; others, and those Friars too, drag the relics of St. Anthony through the streets, and throw them into the gutters. All this comes of Luther's teaching. [D'Aubigne.

ROMAN CATHOLICS.—The Catholics in Boston number about 35,000. The whole number under the charge and supervision of the Rt. Rev. J. B. Fitzpatrick, D. D., in the States of Massachusetts, Vermont, New Hampshire and Maine, is about 80,000. Churches and stations in these four States, 77; clergymen 49. The Catholic population in the United States is estimated at 1,190,700.

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